

R. S. L.

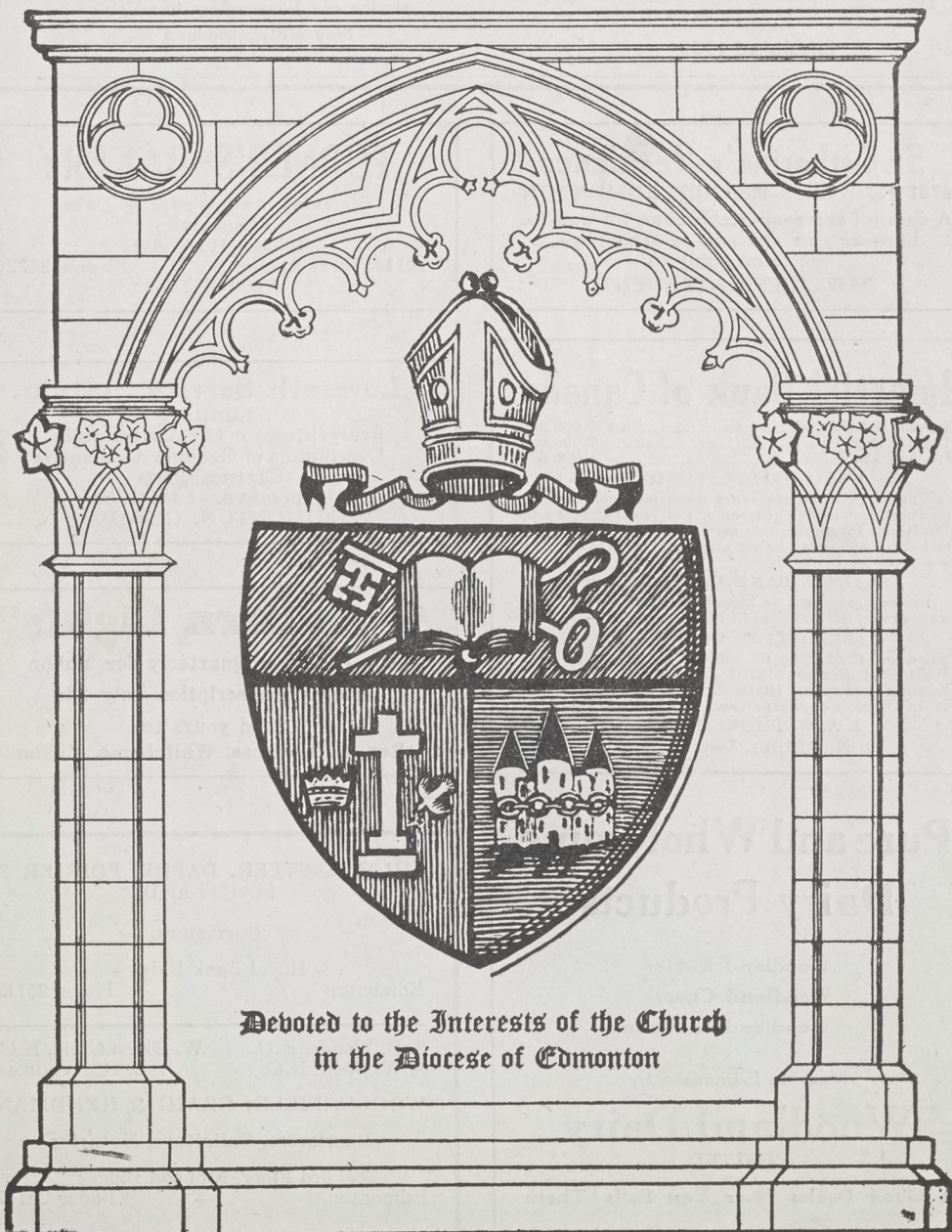
The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

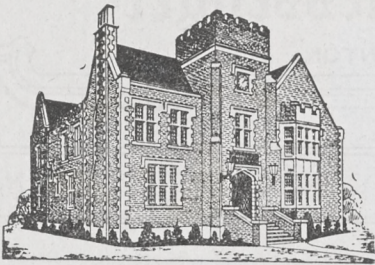
EDMONTON, JULY, 1939

No. 111



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Editorial

MARRIAGE

It was recently reported that at a Conference of the Clergy of another denomination a speaker exhorted his hearers to recover for their Church the religious significance of the Marriage Bond—a warning that has not come a moment too soon, for there has seldom been within the centuries of the Christian Dispensation such a widespread revolt against the discipline and restraint imposed by the Christian view of Marriage.

Dean Inge has remarked that "periods of puritanism and periods of licence seem to alternate; we are now in a period of licence." "No nation," he goes on to say, "has ever prospered in which family life was not held sacred."

It is not too much to say that one of the greatest contributions which the Church can make to the revival of the spiritual and social unity so much to be desired in Canada is the preaching of the Gospel of Christian Marriage.

It is obvious that regarded solely from the animal side of his nature man is not a monogamous being—nor is woman for that matter. But when that natural eroticism is purified disciplined and idealized it blossoms forth into a beautiful thing which can truly be called a Sacrament. It is one of God's perpetual miracles that out of the slime of the beast there can come a creature divinely endowed. "Out of the mud springs the lily." Thank God, after twenty years of the sex novel and the commercialization of sensuality there is a desire to return to the cleaner things. If our observation is correct the critical moment has arrived for the preaching of the Gospel of Purity. It will fall on ears not unattuned to higher things and with the fine example of Christian Family Life set us by our most gracious King and Queen Canadian ideals may be raised to better standards.

Our Lord regarded Marriage as a Holy Thing which in the intention of God is indissoluble. It would be presumption for us to say that he never sanctioned release in hard cases, but there never was any doubt about the ideal he had in mind and for all those who seek the way of Christ in marriage divorce can never be entertained. Marriage was made for man not man for marriage and like the Sabbath he can do what he likes with it providing he is prepared to take the consequences. It may be there is a close connection between the two. Certainly the wreckage caused by the abuse of either is dreadful to behold.

We live in days of high pressure. The complexity of life and the speed of it, the avid thirst for further thrill and new experience, the constant stimulus and its nervous reaction and the sense of economic and social insecurity, all combine to produce abnormal biological conditions and irregularities in living which can only be controlled by the strictest discipline. There is the greatest need for a sympathetic understanding and a clear presentation of the Christian teaching on the Control of Sex and its consummation in Happy Marriage. Promiscuity and Adultery can never receive anything but the severest stricture from a Church desiring to interpret the mind of Christ.

The Page Pulpit

"The sufferings of this present time."—Rom. 8-18.
Preached in Christ Church on the fourth Sunday after Trinity.

A great thinker of the last century, a good living, noble minded man used to declare the reason he rejected Christianity was simply because he could not find in the world any evidence that the God of the New Testament, the God of Love, really existed.

Most of us at one time or another have met some one, who having passed through a bitter affliction, or who having lain on a bed of pain, in the weariness of their soul and the bitterness of their spirit, have given themselves over to the way of despair and dumb acceptance of their fate.

In the Epistle for this morning, we have the words of a man who has a different point of view. His experience of the sufferings of the present time and the intolerable pain in the world was as great as any of his fellow sufferers and yet he gives it as his opinion that compared with something else to be attained by them, they are not worthy—not worthy of consideration.

Nowhere in the New Testament will you find expressed a more remarkable view of life and its vicissitudes than in this eighth chapter of Romans. Here we have a mind, which Lord Birkenhead characterized as one of the greatest that ever lived, holding up for all the world to see a full, clear-cut picture of two worlds. He would have us see ourselves passing through things temporal attaining things of eternal value and, honest man that he is, faces the facts fearlessly and confidently.

His own integrity of thought will not let him ignore the fact of suffering and pain. "We know," he says—it is a fact of bitter experience—"the whole creation groaneth and travaileth in pain." Its eternal restlessness is a chafing to be released from those intolerable bonds. It knows its own futility and frustration. We know that, but my verdict on life is that no matter how heavy its burden, no matter what the present sufferings, we are God's children in whom a great redemption has begun its work and through our use of suffering with the power given us we shall not only be conquerors but we shall redeem others.

Out of his wide experience which helped him to appraise life and to gain a clear perception he could assure others of an "earnest expectation" of a life on better terms, a life closer to God and a fullness of joy.

There you have the two points of view—one discarding faith and hope; the other conquering the sufferings of the present time to go on to greater things.

Which shall it be for us? We all know how cruel the world is. We know that in the warp and woof of life there is intolerable pain, cruelty, suffering and depravity, casting dark and fearsome shadows across tortured sensitive souls. Even today we tremble on the edge of an abyss of war into which we may be plunged any moment—and what pain, what horror, what despair will follow in its train?

How will you stand up to it? How do you stand up under the present suffering? With despair or with "earnest expectation"?

Let me give you just these two thoughts. Pain without God is unendurable. Pain with God is not only endurable it saves others. If you live in two worlds you will find strength to meet the ordeal and in you will be discovered greater possibilities, better things, that will survive the holocaust. Make these words your own—

"I think man's great capacity for pain
Proves his immortal birthright. I am sure
No merely human mind could bear the strain
Of some tremendous sorrows we endure."
"The structure that we build with careful toil
The tempest lays in ruins in an hour;
While some grand tree that springs forth
from the soil
Is bended but not broken by its power."
"Unless our souls had root in soil divine
We could not bear earth's overwhelming strife
The fiercest pain that racks this heart of mine
Convinces me of everlasting life."

The second thought the Apostle suggests is that Christians should voluntarily accept suffering. He does not mean we must passively submit and resign ourselves to the onslaught of sorrow and pain. No! rather it is that we should deliberately welcome it as an opportunity of sharing in a work begun by Him who endured the pains of death itself in order to save.

God has laid the ascending courses of this world with care. But when men disrupt His world only by the sacrifice and self discipline of men can it be restored. And so when sin lays its defiling touch on us and on the life of those around we must be willing to endure and suffer. We must use suffering rather than let it use us.

It is our great privilege to take the harder, nobler way of sorrow and pain. Men and women of faith suffer as all men do, but they suffer in such a way that they are not left with a spirit of rebellion or despair. On the contrary they find joy.

There was once a woman suffering the long agonies of a mortal sickness. One day a friend visited her and so shocked was she at the sight of the tragedy before her she could not control her feelings and allowed her looks to betray her.

"You must not feel that way about me," said the sufferer, "I am happy God has entrusted me with this sickness. I can do so much good with it." What unconquerable faith—"God has entrusted me with this sickness."

Well! there it is.

"Here alone
Is given thee to suffer for God's sake.
..... let us set our souls
To suffer perfectly: since this alone
The sufferings, which is this world's special grace,
May here be perfected, and left behind."

—G.P.G.

Church Messenger---Diocese of Edmonton

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Diocesan News

THE PEMBINA DEANERY—A LIVE MEETING ON MAY DAY

"Hectic, happy, but slightly pink" might describe the May Day meeting of the Pembina Deanery. All but Jasper turned out. The grounds of St. John's Church, Onoway, provided a sunlit forum.

At the morning session, the Rev. T. J. Matthews introduced the subject of the proposed

Campaign of Missions and Evangelism

He contended that the (a) (b) and (c) of the Committee's Memorandum set down as CAUSES of the prevalent vague-ness and lack of vision were CONDITIONS not causes.

The Vicar of Edson put it this way:

We cannot create the "VISIBLE GLORY" of the Canadian Church so long as there is no concept of GIVING. No visible gift, no visible glory. The older generation remembers the Glory of an endowed Church, but their Children have not been trained to give in a country where church folk must give or spiritually starve.

Furthermore, Youth in the Canadian Church has not been taught the glory of the Ancient Church in England. And Why? Ask the Clergy! Of many it can be said that they have not seen it themselves. They cannot pass on what they have not grasped. As to the RELEVANCE OF THE CHURCH and its message we might ask whether the Primate and the Bishops have shown it to the Church, which waits for leadership.

The Present Set-up Does Not Function

Why create another "set-up" if the original can be made to work, i.e., Diocesan organization through Synodical authority. Actually the Mission scheme as outlined in the Memorandum was merely a part of the "set-up" for had not the Church called some to be EVANGELISTS as well as Prophets, pastors and teachers. (Applause.)

How the Pembina Deanery Would Implement

This Deanery of Pembina considers that the Diocesan Campaign of Evangelism should not be regarded as a permanent solution of the problems with which we are confronted but as a normal and indispensable PART of the practice and technique of the whole Church. Regarded as such, we heartily endorse the project.

We are convinced that long preparation through picked key men representing the outlying points of a particular Mission would be the only effective "Modus Operandi." The average mission is too unweildy to permit of a Missionary team reaching and influencing its widely-scattered membership.

Solid, painstaking and prayerful preparation in each mission are the sine qua non of success.

We strongly recommend that each Mission take steps to call a Mission council of laymen—one or two from each point, following the example of Mayerthorpe Mission. Such a Council would provide the Missionary team's medium of contact with the whole mission. At least one year of preparation through regular council meetings would be more likely to create a state of awareness and preparedness than a thinly-spread evangelistic attack over a dozen or more points in the one mission.

A Provocative Paper—"The Church and World Affairs"

Major Ovan's paper occupied the afternoon session. The thoughts of a quiet-spoken layman contained dynamite.

He has been reading, he said, a thought-provoking book, Kenneth Ingram's "Christian Challenge to Christians." Some might ask after reading it: "Is this man a Communist?" But was not the ideology of Christianity in accord with much of pure Communism? For the Christian the ten commandments had been summed up in Duty to God and Duty to neighbor. The Mosaic Law covered every department of human activity, every branch of life. Here then was a clear authority for the Church as DIRECTOR OF ALL THE AFFAIRS OF THE WORLD. She was, and must be, vitally interested or lack raison d'être.

The Sanguido layman went on to say that the Bishop, in his Diocesan Jubilee sermon at Holy Trinity, had employed a well-known phrase: "The EXTENSION of God's Kingdom." The word "Extension" implied something already established to be extended. We might well ask with Dr. A. J. Cronin, whether God's rule was established anywhere at all in this world when one considered the frightfulness of the present world situation.

Has the Church Failed?

Has become a burning issue in the popular mind. That question bore two aspects: it contained a sinister challenge and was in fact an affirmatory statement by the forces of Anti-Christ, attacking the weakest joint in the Church's armor,

i.e., ignorance of the practical meaning of God's Kingdom here on earth.

Secondly, it might be an almost querulous cry of complaint, even of despair on the part of spectators who should be PARTICIPANTS but who spoke and acted as though the Ecclesiastics were religious specialists who were unfortunately mishandling the situation. In other words, the work of establishing God's rule on earth was the sole prerogative and privilege of the ordained clergy, of whom the man in the pew was just a pupil.

Was the Christian religion a real solid and practical issue governing every walk of life? Had the Church perchance lost it way in the present maze of isms which threatened to engulf our civilization?

Against such misgivings one must set the Conviction that the Gates of Hell shall not prevail against the Kingdom. The Church is infallible in that she stands for the incontrovertible Truth of Christ's Teaching.

Major Ovans concluded by drawing a striking parallel between the principles of a good business and the Church, organized to transmit the truths of the Gospel, backed by that daring and challenging Charter: "Go ye into ALL the world." It could be regarded as an encouraging sign that people were asking: "Has the Church failed?" It was an implicit admission of the centrality of the Church in world affairs.

THE REV. CANON W. G. WHITE

The passing of the Rev. Canon W. G. White on June 4th removes from our midst a familiar, lovable personality. His simple faith and deep piety combined with a certain ruggedness of character made him a man eminently fitted for the work of the Church in the missionary field. His long and faithful service of forty-five years in the Northwest Territories was in accord with the traditions of service for which the White family will be remembered. Altogether over 150 years of devoted service have been given by the White brothers to the Church. During the period of his retirement Canon White rendered honorary services in the parish of St. Faith's and in his quiet unassuming way spread a saving influence of Christian devotion wherever he went.

The Burial Service was held in St. Faith's Church, conducted by the Rector, the Rev. Canon C. F. A. Clough. The Bishop of Edmonton read the lesson and Archdeacon Little of Athabasca offered the closing prayers.

We extend to Mrs. White and family our deep sympathy and share with them the joy of our common Christian faith in the Resurrection to Life Eternal.

SILVER JUBILEE FESTIVAL

The celebration of the Silver Jubilee of the diocese is to be marked by the establishment of a Silver Jubilee Fund to provide money for the maintenance of a missionary within the diocese. The Bishop has appealed for \$1,200. In order to augment this fund a most interesting function was planned. A group of ladies gathered from all the churches in the Deanery of Edmonton arranged to display the various phases of the Church's work through the medium of booths, each demonstrating some particular activity. For this purpose the Memorial Hall was engaged for the afternoon and evening of June 20th. G.B.R.E., Dorcas, Social Service, India, China, Japan, Indian and Eskimo church furnishings,

A.Y.P.A., J.W.A. and Mothers' Union were all represented. Models of churches, beautifully made, were on display. The Church of the Past and the Church of the Future, two most interesting and artistic models, formed the centre motif for the tea tables. Bazaar and home-cooking stalls were well patronized. During the afternoon a program was carried out which included items presented by several junior and Sunday School groups. The large crowd which enjoyed this entertainment came again in the evening when a concert program provided pleasant interludes. The booths attracted much attention and much credit is due to those who spent so much time arranging this most informative and profitable event.

As usual the ladies turned the tables on the men and not only showed them how to get together and work together, but also actually inveigled the men into pouring tea. If the laymen of the diocese could plan and carry out a joint effort of similar proportions the diocese would have a new experience.

The financial result of the festival increased the fund by \$296, bringing the total to \$600.21.

PROVINCIAL SYNOD

Delegates to Provincial Synod held in Winnipeg were the Rev. Canon W. Leversedge of Vermilion, The Rev. Canon C. F. A. Clough of St. Faith's, Edmonton; the Rev. S. F. Tackaberry, secretary-treasurer of the diocese, and the Rev. W. deV. A. Hunt of Mayerthorpe. The lay delegates were Capt. Wilfred Baker and Mr. D. W. F. Richardson.

A.Y.P.A. JUBILEE FESTIVAL BOOTH

At the recent Jubilee Festival Bazaar held in the Memorial Hall, one of the most outstanding features was the A.Y.P.A. booth. Attractively decorated in our club colors royal blue and white, it caught the attention of everyone immediately upon entering the hall. Upon closer investigation could be seen our motto across the top "For Christ and the Church." Under this our four-fold program "Work, Worship, Fellowship and Edification" was displayed. On the table itself were arranged the various cups presented for different activities during the year. A vast store of information was contained in the literature on display. As our part in financing this Bazaar, the sale of soft drinks and ice cream was very successfully carried out.

Many thanks are due to Mr. Terry Porter and all the A.Y.P.A. members who helped to make this booth so successful.

VANCOUVER CONFERENCE

We welcome home from the Dominion Bi-Annual Conference at Vancouver, our four Edmonton delegates, namely Stan Cheston, Norman Pickard, Archie Bowker and Hugh Reeves. The News we have learned from them is as follows:

The welcome extended at Vancouver and Victoria where they visited, was far beyond their expectations. Ninety-four delegates representing all the provinces in the Dominion attended. The program consisted of Devotional Services, addresses by leading speakers in the Dominion, Enthusiastic Group Discussions, Reports of A.Y.P.A. Activities all over Canada, and a wealth of fellowship gained from social activities.

A few of the topics under discussion were: Devotional Development, Leadership Training, Social Service, Missionary Work, Conduction Study

Periods and all other problems concerning A.Y.P.A. work.

A full report will be given by these delegates at the next Diocesan Council meeting and further details of this conference will be in the next issue of The Church Messenger.

A.Y.P.A. ANNUAL SUMMER CAMP

The A.Y.P.A. announces that for our summer camp, to be held August 5th, 6th and 7th, at Kapasiwin Beach, we have procured the services of some of Edmonton's leading speakers. One of them will be Mr. John Blue, Secretary-Manager of the Edmonton Chamber of Commerce, who will lead a discussion on Youth Problems of today. One of the high-lights of the camp will be an outdoor twilight Vesper Service in which members of the A.Y.P.A. will take part.

Supplementing the serious part of this Camp, will be a full program of games, sports, water sports, camp fires, etc. A few of the items included in the program are a swimming gala, informal regatta, treasure hunt, baseball and the best of eats procurable.

An invitation is extended to all the Young People of the diocese to come and join in the fellowship. This camp is not limited to A.Y.P.A. members, so come all you young people and send in the registration form at the bottom of this page and full details will be sent to you immediately.

A.Y.P.A. Summer Camp Registration Form

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Address.....

Phone Number

Will you be able to leave at 3 or 8 p.m. on Saturday.....

Will you be able to provide your own transportation.....

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11142 83rd Ave., Edmonton

PEACE

The Prayer:

Peace! Peace! O God give Peace in this distracted world;
And hearken to the prayers in many tongues
Which toward Heaven's gates unceasingly are hurled.

The Answer:

My son: before world peace can come
Within each human heart must be unfurled
The banner of my Peace.
And then, in years to be,
The sum of each heart's peace shall set man free:—
Free from the daily torment hatred brings,
Free to lift up his mind to heavenly things.
—W. deV. A. H.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

THE REV. CANON T. E. ROWE

THE REV. L. D. BATCHELOR

The outstanding event of the month of June was the Confirmation, at which some thirty-six candidates were presented to the Bishop. The Bishop's address will be long remembered by all who were privileged to hear it.

Both the Rector and his assistant preached at St. Faith's during the month and a large congregation enjoyed the sermon preached by Bishop Fleming of the Arctic, recounting the story of the introduction of the "light of the Gospel" into Arctic Canada.

The Sunday School picnics passed off happily, although the inclement weather rather spoilt the attendance at the parochial picnic. The presence of the Cubs, Guides, Choir-boys and friends from the Mission ensured the success of the first picnic; and the presence of Dr. and Mrs. Rowe and Sister Isabel added much to the happiness of the Mission picnic.

We wish to record a grateful vote of thanks to all who contributed in many ways towards these functions.

The Sunday School term closed with a special Service in the Cathedral on the last Sunday in the month. The Service was conducted by Mr. R. P. Lefroy and the Rector and Mr. Batchelor spoke. The attendance, considering the down-pour of rain, was very good and the Cubs and Guides in uniform added a touch of color. We were delighted to have the choir-boys and Mr. Barford whose musical leadership was so helpful.

We wish all our people every happiness during the holiday season.

CHRIST CHURCH

REV. G. P. GOWER

The Fellowship of the West

Christ Church has been privileged to extend hospitality on several occasions to the members of the Fellowship of the West as they pass through Edmonton on their way north to missions far afield for the summer months. Last year Mr. Karl Tufts from King's College, Halifax, spoke to the Sunday Schools and described the work the Fellowship was undertaking. This year the Rev. Thorpe very kindly preached at the morning service of June 11th and brought again inspiration of pioneer work to our notice. A youth movement within the Church is a sign of life and to hear of young men giving up many things and easier prospects to engage in work on the frontier augurs well for the future of the church.

Bishop Fleming

Bishop Fleming's visit was greatly enjoyed. It was fortunate that the service on the day when he spoke to us was broadcast over CJCA. His sermon describing the work of the Church within the Arctic Circle reached the ears of many interested people and as a result although no definite appeal was made the Rector was able to send a cheque for \$17.50 as a token of our practical interest in the work. The Bishop flew into Aklavik

to meet the Primate there for the purpose of dedicating the new Cathedral.

There are already 2,300 members of the Fellowship of the Arctic friends of the Church whose special interest is centred in promoting the spread of the Gospel amongst the inhabitants of the North. May God's blessing rest upon that work.

Sunday School Picnic

The Morning Sunday School closed its season's activities with a weekend of enthusiasm and interest. At the last moment due to difficulties in finding a suitable picnic ground a bus was chartered and every one went out to the lake on the Winterburn Indian Reserve. We are very grateful to Mr. Laight for his kind permission to have the use of the splendid sports ground for this occasion. The weather was very kind to us and everyone had a great time. It was good to see nearly every one in his place next Sunday morning inspite of the strenuous time the previous day. The Rector gave out the results of the examinations, which showed an improvement on last year, and after expressing his thanks to leaders and members of the School for such fine co-operation throughout the year, closed the service with the benediction and a final word of good wishes for happy holidays.

Congratulations to Betty Carey and Eileen Smith on winning the Religious Tract Society Awards in the Senior Examinations of the General Board of Religious Education.

ST. FAITH'S

THE REV. CANON C. F. A. CLOUGH

W.A.—We congratulate the President and members of the W.A. on the success of the Summer Social and Sale of Work.

It is very wonderful how the women rally to help the Church. During the month they provided meals for the clerical conference which called forth commendation of the Bishop and Clergy. All this means self-sacrificing work and we thank them.

J.W.A.—Mrs. Kemp, Miss Kay Hall and Miss Dorothy Kemp have worked well with the Juniors and at the end of this season gave all present a happy evening with their play "Mother Goose" and the other items on the program.

The Open Air Service—The Rector regretted his inability to be present at this service, but thanks Canon Tackaberry for his kindness at this time.

The Scouts and Sixers of the Cubs have held weekend camps and in spite of the weather a profitable time was spent.

We wish Mr. and Mrs. H. W. White happiness in their new home. We miss them from our parish.

Canon W. G. White—On June 4th that grand old man of the Church was called to Higher Service. For 45 years he had served his Master in the North West. Following his retirement he acted as honorary clerical assistant to this Parish, which service we valued greatly. He not only had a Belief in God and a Faith in Jesus Christ, but more—he knew Christ, hence the sincerity of his life and efficiency of his ministry. To Mrs. White who has been his helpmate throughout, and to his family we extend our deepest sympathy and thank God for his example of Christian living.

ST. MARK'S

THE REV. P. A. RICKARD

Under the auspices of the Vestry and the W.A. a Social evening was held in St. Mark's Parish Hall on May 23rd at which we were very pleased to welcome to our midst our new Vicar the Rev. P. A. Rickard and Mrs. Rickard and their infant son Lawrence.

Mr. L. H. Bladon, People's Warden, gave the address of welcome to which Rev. Rickard responded. We sincerely hope that their stay with us will be a long and happy one.

Commencing on Sunday, July 2nd, the Services will be held at 9.30 a.m. instead of 7.30 p.m. This change is only for the two summer months.

Sunday School—At a Sunday School teachers' meeting it was decided to hold the Annual Sunday School Picnic on Saturday, July 8th, at Queen Elizabeth Park (South Side). Letters containing full details have been sent or given to each pupil.

The Vicar and teaching staff are very pleased and wish to thank the fifteen scholars who wrote the G.B.R.E. Exams.

We wish to bring to the attention of all the parents that there will be no more Sunday School until the first Sunday in September—September 3rd.

W.A.—A very successful Tea and Sale of Work took place in the Parish Hall on June 15th. Mrs. Rickard assisted by Mrs. Corlett received the guests.

On June 29th the members and their friends will hold a picnic in Borden Park. This will be the last meeting of the W.A. until September.

Dramatic and Choir—A very successful Minstrel Show and Concert was staged by the Dramatic Society and the Choir early in June.

Although it rained on both nights it did not dampen the spirits of the performers and a very enjoyable evening was had by all.

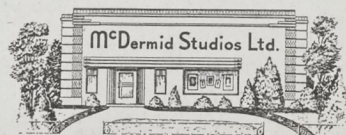
On Wednesday, June 7th, the Minstrel Show was presented at a Garden Party held at Christ Church.

In a few well chosen words Mr. L. H. Bladon, President of the Choir, welcomed the Rev. and Mrs. Rickard, choir members and their friends to the Annual Choir Banquet which was held in the Shasta Cafe on Wednesday, June 21st. Rev. Rickard thanked Mr. Bladon for his kind words of welcome and expressed both Mrs. Rickard's and his own pleasure at being able to attend the banquet.

On behalf of the whole Choir Mr. F. Hayden moved a vote of thanks to Mr. O. Kendrick for his faithful and untiring services rendered to the choir as their Organist.

After the banquet a very jolly sing-song was enjoyed and the evening closed with dancing.

The flowers which adorned the banquet table were presented to Mrs. Rickard at the close of the evening.



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Present-Day Ideologies and Christian Ideals

VII. — ANTI-SEMITISM

By Rev. Ebenezer Scott, M.A., B.D.

Herr Hitler has raised the hue and cry against the Jews in the name of race, not of religion as of old. His anti-Semitism is therefore riddled through with all the fallacies of the ideology of racialism. Ethnology—the scientific study of race—is disposing of all the easy generalisations which we have been accustomed to make regarding the Jews. At the foundations of their history, the Jews, like other nations, are a composite race. Hitler's "pure Aryan", too, is an absurd invention. He may be a man of tremendous driving power and cunning wits, but he cannot lay claim to scholarship among his other gifts, or he would have known that Aryan is a linguistic, not a racial term at all.

The Jews have always proved themselves the most adaptable of people. At a very early period, they became an essentially European people, and have made a continuous contribution to every department of life and thought in the Western world. Hitler today might do well to remember the saying of the Sultan Bajazet, when he opened Turkey to the Jews who had been expelled from Spain in the end of the fifteenth century: "What, do you call this Ferdinand wise? He who strips his realm of his best subjects in order to enrich mine?"

But there has been a deeper shame and tragedy in anti-Semitism throughout the centuries than any foolish theories of racialism could have produced. When we get down to the roots of anti-Semitism, they are religious. The conscience of Christendom, in thinking it did service to its Lord in persecuting the Jews, has not been the conscience of Christ. Christians have taken upon themselves to fulfil the unholy prayer uttered in the clamour around the Cross,—“His Blood be upon us and upon our children!” There is a true sense, indeed, in which this reckless prayer has been answered. The calmest historic survey of the facts leads us to realize that the Jews, on that fateful and tremendous day, made a wrong choice; and they have suffered as those who make a wrong choice always do.

Jewish writers themselves are now making apologies for the crime of their fathers, and we must listen to them in a fair and Christian spirit. We cannot accept the boldest defence of all,—that it was not the Jews at all who crucified Christ, but the Romans. This is a mere quibble. The part played by the Jewish leaders was the more contemptible that they cunningly threw the actual execution of their plot on the Roman power. There is more substance in the contention that it was only the Jewish party in authority at the time, which was a small, Romanized group of autocrats, that compassed the crucifixion of Christ. In any consideration, however, it was a very minute fraction of the Jewish people that figured in the scene at this moment of their long history, now so far back in the past. It was a disastrous moment, the moment of this false choice for their nation. But it was a perverted Christian conscience which, in the days of the worldly triumph of Christianity, so blasphemed the name of Christ as to wreak vengeance, for that one dark moment, on the whole people from whose blood Jesus, the Saviour of all mankind, had taken upon Himself our human flesh.

The “racial” ideology of anti-Semitism is undoubtedly a direct legacy of the religious hatred. The prayer of insensate fury has been fulfilled in a curse on Christians themselves; His Blood has been upon us, the children of those centuries of oppression and abuse of the children of that small group of Jews more than nineteen centuries ago.

Thus, though present-day anti-Semitism is the immediate offspring of the ideology of racialism, we have to acknowledge to our shame that its ancestry goes back to the evil, anti-Christian spirit which had been fostered by the Christian Church in the past, and had

never been altogether exorcised from the minds of honest Christian people until very recent times.

Browning does not put any strain on our imagination when he makes the suffering Jews send up their appeal to our own Christ, whose name Christendom has so often blasphemed in the treatment of their race and His:

"Thou art the Judge. We are bruised thus.
But, the judgment over, join sides with us!
Thine too is the cause.

.
We boast our proof that at least the Jew
Would wrest Christ's name from the Devil's crew."



Centenary of the Diocese of Toronto

One hundred years ago John Strachan was consecrated the first bishop for the Diocese of Toronto which then included all Upper Canada. The anniversary of that consecration was made the occasion for great thanksgiving by the Diocese when its annual Synod was held on May 26th.

There were many interesting events, such as a dinner and reception with over one thousand present and a Service of Thanksgiving with a congregation that filled St. James' Cathedral. Archbishop Roper, of Ottawa, who is the Metropolitan of the seven Dioceses which have been carved out of the old Diocese of Toronto, preached a very thoughtful sermon on the heritage which the present generation enjoys. Each day at the luncheon addresses were given by representatives of the other Dioceses of the Province. An effort was made to gather a Centenary Fund of \$250,000.00 to pay the mortgages against the Synod Office and the See House and to provide the salary of the suffragan bishop. Many congregations have received cash and promises for the amount asked from them; \$60,000 in cash has come in, so that the ultimate goal will no doubt be reached in the three years of the plan. An historical exhibition was held at the Maurice Cody Memorial Hall, St. Paul's Church, from Monday to Thursday. The Church in action during the 100 years was displayed in various booths. Articles used by Bishop Strachan, and in his day, gifts made to him, and letters written by him

aroused considerable interest. The W.A. showed the development of their Dorcas work during the past fifty years by a series of bales which told the story of an increase from twenty dollars to twenty thousand dollars in 1938. There was even a life-size Sunday School class of his day in the display showing the tremendous development in Sunday School work through the intervening years to the present day. Over and over again mention was made of the great advance of the one hundred years.

At an historical evening Provost Cosgrave gave an account of the Church in the Diocese to Confederation, and Canon Armstrong told of the many developments of modern days. Possibly the most significant event was the joint Convocation when Wycliffe College conferred the degree of D.D. on Ven. Archdeacon Warren, a graduate of Trinity University, and Trinity University conferred the degree of D.D. on The Right Rev. A. R. Beverley, Bishop Suffragan of Toronto, a graduate of Wycliffe College. This Convocation was a symbol of the present harmony and unity which exists in the Church where many of the struggles of the past are purposely forgotten so that the Church may face her task with solidarity and aggressive evangelism.

Church Messenger congratulates the Diocese of Toronto and especially the Bishop of the Diocese, our Primate, whose wise leadership was responsible for the success of the centenary.

WAR

Extract from letter from Rev. G. A. Andrew, dated Chengchow, Hanan, March 25th, 1939.

Bombing:

Since coming back here the Japs have been playing havoc with Chengchow every day or so, coming with twenty planes or so a day and raining their missiles down promiscuously. They nearly got some of us, too, but they didn't. At 6.30 last Sunday morning I was sitting on my bed dressing as fast as I could because there had been an alarm signal, when suddenly they were upon us dropping their bombs as they came. Bang! One fell just outside of my bedroom and doors burst open, the table fell at my feet, and broken glass and plaster and mud came falling all around me but I didn't get a scratch. "... it shall not come nigh thee." Pastor Bernard Ch'eng was in a dugout in the yard and it caved in burying him to the neck. One of the boys dug him out and he was none the worse for it. Another bomb fell just outside of our courtyard wall. It was an incendiary bomb and very fortunately fell splash in a ditch that borders our property. That rather dampened its fervour but in retaliation bounced out of the stream again, its nose landing at our front door, and carried upward a great body of water that fell like a cloud burst directly upon the roof of our church. The water continued to run down the water pipes for almost an hour. Two fish from the stream were also thrown up over the wall into our yard. One was still alive and I put him in a basin of water to revive him but the shock was too great for him and he passed away after a time. That raid was followed by two others within the next hour. I could not get even my shaving done in the meantime but when I did manage it we all left the Compound for the city outskirts. Now we do so every day. We leave at daylight, but most people are away long before that. The planes come but they get buildings now only. The people are not there, the place is quite deserted. They cannot afford to waste all their bombs on this small city of Chengchow, so we soon will have respite from them no doubt. Whether or not, I personally expect to be out of it in less than a month, some time before this letter can reach you, so you might kindly encourage my wife by showing her the futility of worrying over dangers that are in the past.

Loyang Church:

The Sunday previous to the above, the 12th inst., Loyang had a severe bombing. It has had many a one before but our church there, until that day, had been spared. On that occasion, however, the church itself and practically the whole of the Compound was demolished. Although it was a Sunday, and during the time of morning worship yet we praise the Lord that not one person was killed or injured. Previously when air raids came or signals were sounded and the people were at Service they had always just remained in the church in prayer. This time, however, they just sang two verses of the hymn they were to sing and then stopped and all went down into the very fine

dugout that they have in that Church Compound. They all had got safely in before the planes arrived, and while we have sustained a big property loss, yet we have not to mourn the loss of one person. The Lord has His own way of protecting His people.

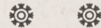
Refugee Camp:

A few days ago, in fact two days before we had the bombing at our church here, several bombs were dropped on No. 3 Refugee Camp that our Churches have been running. One bomb fell upon a big one-storied building in which were 250 refugees. The bomb hit a big cross beam above their heads and exploded. The four walls were blown out flat and the roof lifted off wholly and blown some distance away and only 50 persons were killed besides about 70 injured. Had that bomb fallen in any other part of that building, missed the beam and exploded on the floor, it is difficult to see how any of the 250 could have escaped.

Estimates:

You will notice that in the yearly estimates we enter the salary of a new clergyman and wife, and also for a term at the Peking Language School for them this Autumn. We are supposed to live by "faith", and I consider we have been doing it successfully since our last clerical recruit arrived, which happens to be myself, just twenty years ago! But really we would like to have our over-patient faith changed to "sight" before long—the sight of a good parson and a better wife to give us the best that is in them. Kindly speed him up.

I spent just about a month over in Kaifeng and arrived back here a little over a week ago. I took a run down to Kweiteh where they had asked me to go for Revival Meetings some weeks previously. I just happened to be able to get there for the very time of the meetings. We had a great time for four days with the church full of people at all the Services.



WHAT THE WORLD NEEDS

Are men with souls of God-like mould,
Fearless, as Gideon of old,
Nobly to stand in manhood's might
For God and freedom's sacred right,
With righteous zeal aflame to go
And lay Baal's alien altars low.
Men, whom the high browed haughty frown
Of purblind factions cannot down,
Who follow not the thronging train,
Of those whose gods are golden gain,
And will not bend, how ere it be
At Mammon's shrine, the servile knee.
Men, who would scorn that deed of shame,
The shirkers' unearned wage to claim,
And do not shrink to venture all,
They hold most dear at duty's call;
With honour for their deathless creed
For men like those the world has need.

—S. I. L. Calder.

Our King and Queen

Their Majesties, King George VI. and Queen Elizabeth, have come and gone. They captivated the entire population from one end of the country to the other. They not only banished war scares from our land but have brought renewed confidence to the Empire and especially to Canada. Their dignified friendliness and keen interest in all kinds of people and all phases of Canadian life have endeared them to us all and have done more to unify and stabilize the Dominion than most of us can imagine. They have cemented our country to the motherland and inspired and strengthened in us a loyalty to the Crown that will have far-reaching effects in the days that are to come.

While Church people must regret that the Government was unable to make more adequate provision for our King to worship in his own Church as he is wont to do, yet we rejoice that he and his Queen were able to attend a Service in the beautiful little stone church at Banff, Alberta, with its magnificent trees towering above it.

Canon H. Tully Montgomery, rector of St. George's, is to be congratulated on the very

suitable Service conducted for Their Majesties, the Prime Minister and the Royal Party. It was a shortened form of Matins with Whitsunday Sentences and the Anthems instead of the Venite. The Hymns were "Unto the hills", "Our blest Redeemer", and "When God of old came down". Psalm 48 was said and the Lesson from Acts 2: 1-21. The Benedictus was said.

After the third collect the following prayers were used: The State prayer for the King's Majesty, the Royal Family etc. with the inclusion of the name of the Princess Margaret Rose; the Prayer for Clergy and People; the prayer for Unity; the prayer for those who travel; the prayer for the beginning of recovery of a sick person with special reference to the Queen Mother, and also a thanksgiving for her preservation in time of great danger; the Prayer of St. Chrysostom, and the Grace. At the altar a special prayer for the King was used, adapted from a prayer used by the Patriarch of Alexandria and Egypt in May 1937 about the time of the Coronation. The Service ended with the Blessing.



Why The Church?

COL. J. A. V. PRESTON

Lay Delegate to the Synod of Niagara

In these difficult days the Church is frequently challenged anew to justify its existence. Many good people, by their actions and often in words, say, "Why should I be a member of the Church? I believe in God. I believe in the Bible and in Christianity, but the Church has miserably failed to save the world or to right the wrongs of humanity, and I know many outside it who are better Christians than those in it. I believe I can do more good through my service club, or my lodge, or in my own way. Why then should I identify myself with it or take an interest in it?"

The Way of Salvation

The answer is, that the Church, despite the human frailties of its members and its consequent failure to achieve all that it might or all that it ought, is still the divinely appointed way of salvation and the only hope in a distraught world. The Lord Jesus Christ came into the world to save mankind from their sins, and He instituted His Church as the way or means of effecting that salvation, and He appointed no other way. The Church is therefore the appointed way of salvation, "out of which", as the Presbyterians say in the Westminster Confession, "there is no ordinary possibility of salvation". The same idea runs through our own Church Catechism, in which we are taught to say: "And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end." The state of salvation referred to is membership in the Church of Christ, into which we have been admitted by baptism; a state of sal-

vation which will not save us if we ignore it or repudiate it, but which, if we continue in it and do our duty, will save us in this world and in the world to come.

The Way of Fellowship

Man, too, is a gregarious being. He cannot live to himself alone, nor can he escape influencing others and being influenced by them; and our Lord in founding His Church made it a corporate society, members of which should have communion one with another, should share the joys and sorrows of His service and the service of their fellowmen, and should mutually encourage and strengthen one another in well-doing. It was that society which He described as His body, and to which in its corporate capacity, not to individuals, He promised His presence to the end of the world.

Since the Church, then, is God's appointed way of salvation, it becomes the bounden duty of everyone who believes in Him and in Christianity, or who would be a follower of the Lord Jesus, to be a member of it, to attend its Services regularly, to take an active interest in all its affairs, to share its triumphs and to help to avoid failures, to seek to remedy shortcomings from within its own ranks, and to contribute cheerfully to its maintenance and extension, in proportion to his means.

Editor's Note: This article, one in a series, is being published by the General Synod Committee on Evangelism and will be printed in envelope size suitable for your Tract Case or to be handed to your friends.

They will be sold by the G.B.R.E., 604 Jarvis Street, Toronto. (Price 60 cents per 100.)



The King and Queen leaving St. George's Church, Banff.

A Royal Bible

The Signatures of King George VI and Queen Elizabeth

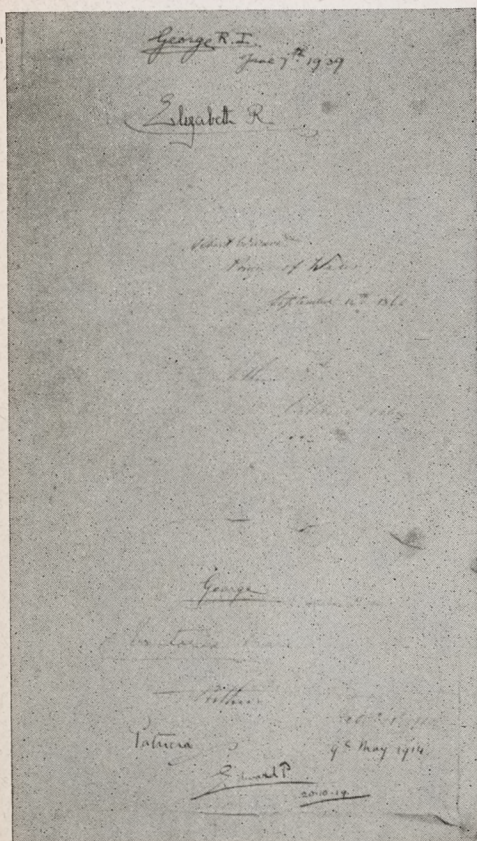
By **GEORGE A. FLETCHER**

Two gracious gentlefolk in the persons of the first lady and the first gentleman of the British Empire have walked across our Canadian stage amid the tremendous applause of the whole nation. It would require a philosopher of first magnitude to draw out the full significance of this historic event. A finer, nobler interest has displaced from the front pages the accounts of the mad doings of the many midgets in the seats of the mighty. We are thinking with our hearts instead of our hates and we are all glad. Each has his own remembrance, his own particular thrill. The King humorously salutes his own statue. The Queen smiles at a child, comforts the wounded. They walk ahead of their crawling train. They break the rules of their tour to see behind the scenes. Someone says, "Did you see how they talked longer with my dad?" A little old lady who lost three of her four boys in the war says with tears in her eyes, "They'd do the same for you." The King bows to her and says an unsteady "Thank you." And when Queen Elizabeth murmurs,

"Hasn't it all been lovely?" ten millions of us say a fervent "Yes!"

The fifteen minute stop of their Majesties in Brantford, Ontario, is of special interest to the members of the Church of England in Canada. A few minutes before the arrival of the Royal train the Queen Ann Bible and Communion Plate was escorted to the platform by a guard of honour of mounted police and the chiefs of the Six Nations Indians. When the Bible was presented for their Majesties' signatures it was a thrilling moment for those of us who knew the story of these historic tokens of worship. The chief councillor of the Six Nations Indians, in the official picturesque native costume, presented the Bible to the King who for a moment gazed at the inscription, "For Her Majesty's Church of the Mohawks, 1712", and then signed on one of the front pages, 'George R I., June 7th, 1939.' His Majesty's hand was a little unsteady, as though he was conscious of the great historical importance of the page on which he was writing his name. This is the only place in existence where the signatures of George VI, Edward VIII, George V, and Edward VII appear on the same page. The King stepped aside and held his wife's parasol while she signed, below her husband, 'Elizabeth R'; then she lifted one of the pieces of Communion Plate for him to see the inscription, "The Gift of Her Majesty Ann by the Grace of God, of Great Britain, France and Ireland, and of Her Plantations in North America, Queen, to her Indian Chappel of the Mohawks". "Isn't it beautiful?" asks the Queen. The King nods, smiling down at her, returns her parasol and accepts with a slight bow her delightful little smile of thanks for his courtesy. Their Majesties turn again and wave to the crowd and start slowly back to the Royal train.

The Queen Ann Bible and Communion plate have been used in the worship of God by Indian members of the Church of England in this continent for over two hundred years, and in Canada since the turn of the eighteenth century. The first Chapel of the Mohawks was built by Queen Ann in the year 1712 at Fort Hunter, five miles south of the present city of Amsterdam, New York. The United States was still "Her plantations in North America" and the whole of the Mohawk Valley was held by the Six Nations Indians. Living in the most easterly section of the Valley were the Mohawks, who came early under the influence of the Christian missionaries. When the Chapel was built the Queen presented to the new converts the Communion Plate and Bible. These were their tokens of worship until the War of American Independence in 1776. The Six Nations Indians remained loyal to the British crown and fought valiantly in its defence, led by that great Mohawk chief, Joseph Brant. When the war was over they had lost their



country, their homes and their chapel. By treaty with His Majesty's Government the Indians were granted all the land for six miles on either side of the River Ouse (now the Grand River) from its mouth to its source. And it was provided that His Majesty should build them a chapel and establish a minister among them. In 1783 most of the Six Nations Indians came to their new land in Upper Canada and many of them settled at Mohawk Village near "Brant's Ford". Here in 1785 was erected "His Majesty's Chapel of the Mohawks". It still stands by a bend in the Mohawk Road not far from the bank of the River Grand in a glade of trees that cloister the graves of generations of Mohawks. The most impressive monument bears the inscription, "This tomb is erected to the memory of Thayeadanegea or "Capt" Joseph Brant, Principal Chief and warrior of the Six Nation Indians, by his fellow subjects, admirers of his fidelity and attachment to the British Crown; born on the banks of the Ohio River in 1742; died at Wellington Square, U.C., 1807. The bell, cast by Warner Brothers, London, 1786, was the first to call men to worship in Upper Canada. Inside the Chapel above the altar are three tablets bearing the Creed, the Lord's Prayer and the Ten Commandments in the Mohawk tongue. These tablets and the Royal Coat of Arms placed in the nave above the west door were sent out when the chapel was built. The coat of arms is carved from solid oak and it is doubtful whether there is its equal in craftsmanship in the Dominion of Canada. His Majesty's Chapel of the Mohawks is the oldest church in the Province of Ontario and the third oldest Protestant church in Canada.

The Queen Ann Bible and Communion Plate are used to this day by Christian sons and daughters of Six Nations Indians who take Communion in "His Majesty's Chapel of the Mohawks".

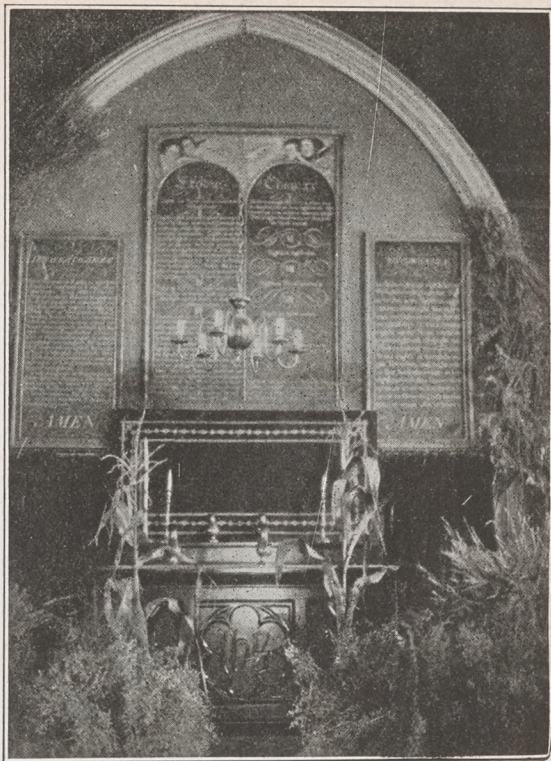


"NOW, YOU TAKE THE COMMUNISTS—"

One often hears it said that lukewarm Christians could well take a leaf from the zeal and enthusiasm of the communists. A recent outline of communistic party procedure, written by Ruth McKenney, includes the following five points among many, which may be compared or contrasted with some parish, diocesan, and national Church procedures:

(1) The most fundamental thing in the party, Miss McKenney says, is the unit. "Every member of the communist party belongs to the neighbourhood branch, a factory or shop unit, or an industrial unit. The whole pyramid of the party rests on this broad base of thousands of 11 or 12 member units, or 20 or 25-member neighbourhood branches.

"Then, when the word goes out to get behind an idea, all sorts of leaders, national, state,



*The interior of the Mohawk Church.
(Note the Communion Silver)*

district, or section, sit on committee meetings to make plans about putting the idea into practice.

"But eventually all their plans come before the members of the party units for discussion, decision, and action. The 'eventually' is a matter of a few days, too, not a few weeks."

(2) "The communist party publishes more pamphlets than any other organization in the United States."

(3) But publishing means less than nothing without distribution, which brings us around to Workers Bookshops, one of the largest bookstore chains in the country. . . .

"They sell more magazines and pamphlets than any other bookstore chain in America, and almost as many books as any other chain."

(4) Bookshops are not the only distribution channel for party publications. Every unit or branch has a "literature agent". "The party believes that its members should learn, should read, should inform themselves."

(5) "Mass publishing requires more than distribution systems, however; it requires an audience. The party supplies that audience by its widespread and energetic campaign for education and more education of its membership. Its Workers Schools are one of its proudest achievements . . . Every other member of the party treks off to school twice a week."



JULY

2. FOURTH SUNDAY
AFTER TRINITY.Visitation of the Blessed
Virgin Mary.9. FIFTH SUNDAY
AFTER TRINITY.

15. Swithun, Bishop of Winchester, 862.

16. SIXTH SUNDAY AFTER TRINITY.

20. Margaret, Virgin and Martyr of Antioch, 278.

22. St. Mary Magdalene.

23. SEVENTH SUNDAY AFTER TRINITY.

25. St. James, Apostle and Martyr.

26. St. Anne.

30. EIGHTH SUNDAY AFTER TRINITY.

SUMMER SCHOOLS

Opportunity for training in leadership, while enjoying a measure of holiday in congenial surroundings with Christian workers, is afforded by the Sixteen Summer Schools listed below. Information will be furnished by the Diocesan Synod office or by headquarters, 604 Jarvis Street.

<i>Diocese</i>	<i>Place of School</i>
NOVA SCOTIA	Windsor, N.S.
FREDERICTON	Rothsay, N.B.
QUEBEC	N. Hatley, Que.
OTTAWA	Pine Lodge, Bristol Beach, P.Q.
TORONTO	Aurora, Ont. St. Andrew's College Oakville, Ont.
NIAGARA	Appleby School Chapleau, Ont.
MOOSONEE	Kenora, Ont.
RUPERT'S LAND	Kapasiwin, Alta.
EDMONTON	'Y' Point, Pelican Lake, (Ninette P.O.)
BRANDON	Saskatchewan Beach Okema Beach, Emma Lake, Sask.
QU'APPELLE	Meota, Sask.
SASKATCHEWAN	Banff, Alta.
SASKATOON	Camp Artaban, B.C.
CALGARY	Duncan, B.C.
N. WESTMINSTER	
COLUMBIA	

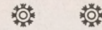
TORONTO W. A.

At the 53rd Annual Meeting of the Woman's Auxiliary to the M.S.C.C. and to Diocesan Missions, of the Diocese of Toronto, in addition to the usual daily routine business, the special features were that the members accepted a scheme to help Bishop Hallam

in his Prairie River Settlement to the extent of \$250; a cheque for \$1,000 was presented to the Primate for the Centenary Fund of the Toronto Diocese; Miss Baillie of Bishop Strachan School was presented at the Girls' Annual with a Life Membership in the Toronto W.A.; Miss Violet Summerhayes was presented with \$800 in Government Bonds as a slight token of esteem of her loyal self-sacrificing devotion for a quarter of a century as Corresponding Secretary. A substantial sum was granted Rev. Alfred Abraham for a new boat for the Prince Rupert Coast Mission.

Memorials were presented to the Government re a quieter observance of Sunday, the admission of selected refugees, and the denouncing of gambling. In the daily addresses every phase of the Church's work was touched upon. The Reception was held in the Oriental Galleries of the Ontario Museum under the guidance of Bishop W. C. White (late of Honan) and other missionaries of the Orient.

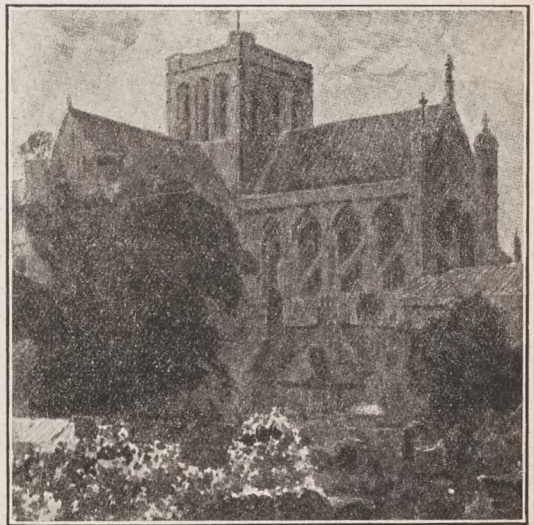
Inspiration, unity of purpose, a keen desire for the Canadianization of those seeking a new home and refuge in Canada, and a deep spirit of thankfulness to God marked the gatherings, and all speakers presented the Challenge to all Church members to strive to meet the needs of a suffering mankind the world over.



A FEW INTERESTING STATISTICS

Membership in 252 Senior, 93 Junior, 101 Little Helpers and 66 Girls' Branches—13,270.
993 Life Members (43 New Life Members).
358 Bales, etc., shipped to Mission diocese valued at \$9,626.46.

8 Missionary Hospitals received supplies.
223 Indian children clothed by Toronto W.A.
Total Receipts—\$74,440.07.



It was at the door of this Cathedral that Bishop Swithun was buried.



One Communion and Fellowship

July

"Let the glory of Thy saints, O Lord, illumine the dullness of our hearts, that following the example of their lives on earth we may shine with them in the everlasting light of heaven, through Jesus Christ our Lord. Amen.

—Collect.

"Apostles, prophets, martyrs, and all the sacred throng,
Who wear the spotless raiment, who raise the ceaseless song;
For these, passed on before us, Saviour, we Thee adore,
And walking in their footsteps, would serve Thee more and more.

"Then praise we God the Father, and praise we God the Son,
And God the Holy Spirit, eternal Three in One;
Till all the ransomed number fall down before the throne,
And honour, power, and glory ascribe to God alone."

—Earl Nelson.

This month, July, is the birthday month of three great nations, two republics and our own Dominion of Canada. Her birthday comes first, on July 1st, then our great neighbour to the south keeps high holiday on July 4th and our ally, France, keeps July 14th as her national birthday. "God of the nations bless us and keep us and guide us lest we go astray, for Christ's sake. Amen."

Last month we mentioned how few the women were among our black letter saints, but July rather contradicts us, for on her calendar we have: St. Swithun, Bishop of Winchester; the Visitation of the Blessed Virgin Mary to Elizabeth; Saint Mary Magdalene; Saint Margaret of Antioch and Saint Anne.

On July 1st we celebrate our national birthday with a thousand flags and the roar of saluting guns, but on July 2nd not so many remember that it is the birthday of the Magnificat, the song of Mary. There have been a great many pictures painted of this visit of the Virgin to her cousin. Seemingly Mary lived alone and, thrilled by the words of the angel that she was to be the mother of the Messiah, she hurried directly to tell Elizabeth. One picture shows the interior of the priest's house. A group

of graceful girls are waiting to greet the guest. Elizabeth, a stately Jewess in loose robes, comes forward to welcome the girl at the door. Her radiant face shines with the thought: "Henceforth all nations shall call me blessed. My soul doth magnify the Lord." So whether we keep the day in memory of Mary and Elizabeth or as the birthday of Mary's hymn does not make much difference. She was certainly a poetess, that woman chosen as the mother of Christ, the woman of Christmas. She was "meek and lowly, whom God exalted."

The next on our calendar, St. Swithun, evidently was afraid of pride. He was the head of the Church in the old days, when Winchester was the capital of England. He was a priest and a scholar, a companion of the Prince Egbert when a fugitive in France. When Egbert was recalled to England to rule the united Saxon states, he made his friend Bishop of Winchester and practically prime minister of England. High in Church and State, Swithun ruled well in both, but evidently he feared that the growing power of the Church would injure her spiritual life, and dying he bade that his grave be at the Cathedral door to be trodden under foot by all



The Blessed Virgin Mary is greeted by Elizabeth.

who entered. This was done, but when the Cathedral was rebuilt many felt it was unfit for a churchman to have so mean a grave, so, nearly a century after that first burial, there was a second when the good bishop's bones were carried into the shrine built to contain them. There people came to pray, but they said St. Swithun was angry, for all the day of the second burial it rained and for forty days after it rained, ruining the harvest for that year. And still people say if it rains on St. Swithun's day it will rain for forty days. Thus his attempted lesson on humility only became a kind of fairy telling of the weather. The Cathedral was called by his name until the Church of Rome had all power and they rededicated it to St. Mary.

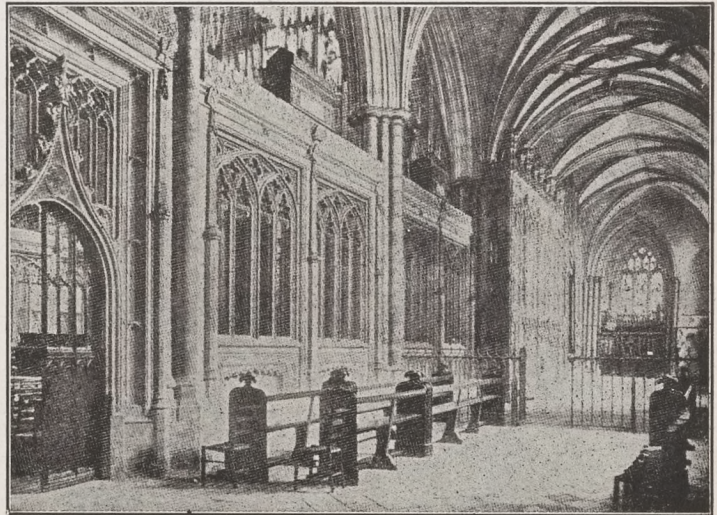
July 20th. St. Margaret of Antioch is one of the virgin martyrs, and she and St. Catherine, Lucy, Agatha, Barbara and Dorothy are known as the companions of St. Agnes. We know nothing of the personal life of St. Margaret. She is one of the virgin saints, with St. Catherine. She was head of a band of forty girls pledged to purity. There were many such bands in the early Church, for Rome in her immorality was rotting to her fall, and the Church encouraged her young people, vowed to purity, both boys and girls, to make and keep such vows. We would hardly consider such vows likely to provoke a persecution, but with a few exceptions the pledged ones were slaves and to haughty Rome it was intolerable that those who were regarded as scarcely human should dare to reprove their owners by making and keeping such vows. Hence black laws were made and enforced. In Antioch Margaret and her companions were arrested and sentenced to die, first being publicly scourged, then burned. And so those young girls died, but through the Middle Ages the Church held them in highest honour. Were they not among the blessed who, being pure in heart, should see God? St. Margaret is much honoured in the Eastern Church. There she is St. Marina, and our own Duchess of Kent is but one of the many girls named for her.

July 22nd. St. Mary Magdalene "out of whom the Lord cast seven devils", and to whom came the greatest honour, for not only is her name linked with the holy women who during His



earthly life ministered to the Christ, but of all the infant Church the risen Christ appeared first of all to Mary Magdalene. She is the woman of Easter, as the Virgin Mary, of Christmas. Great painters have shown Mary in the Garden, weeping with her wonderful hair loose around her, and by her stands the Christ. Her eyes are too filled with tears to recognize Him until He says, "Mary." Common custom has identified the Magdalene with the unnamed woman who was a sinner who washed Christ's feet with her tears and dried them with her hair, but there is no Scripture warrant for this, only Christian art has endorsed it, and if Scripture does not confirm it, it does not disapprove.

July 26th. St. Anne. In the Scriptures Anne is Anna the prophetess (Luke 2:36). Traditionally she is the mother of the Virgin Mary. The evidence for this is that an inscription on the oldest catacomb of the first century gives the parents of the virgin as Jochim and St. Anne. Then St. Jerome, going to live in Bethlehem where his cave is still shown, tells us of the good priest Matthis who was a devout man looking for the promised hope of Israel. He had three daughters, Mary, Anna and Elizabeth. Mary married, had two children, Elizabeth and Zebadee. Elizabeth had one daughter Salome, who was wedded to her cousin Zebadee. Anna married the physician Jochim who, going a short voyage, was carried off by pirates and kept for many years a slave. Anna, who was regarded as having



Winchester Cathedral houses the Shrine of St. Swithun.

divine gifts, had lodgings in the temple. An old painting shows Jochim, escaped from slavery, in the temple. Seeing Anna, but regarding her as given to God he did not reveal himself, but an angel laid its hand on his head and drew him towards her. Anna was also drawn to him, so they were united. Jochim was murdered by the Romans and Anna, fleeing to the sea coast, went in a boat which, angel-guided, took her to France, where she was welcomed by the Druids, and there Mary was born. (This is the Breton legend.) And the Breton fisherman who discovered Canada brought to this new world an image of St. Anne, the holy grandmother, giving this Canada into her guardianship. The great Church of Ste. Anne de Beaupré is well known and, as far as Canada has a patron saint, it is Ste. Anne. She does not appear in the records we have of the early Church. It is well on in the Middle Ages. The adoration of the virgin mother was at its height, and so her mother was also revered and her cult spread rapidly in Western Christendom, where, as a type of ideal motherhood, she is still honoured.

E. A. TAYLOR.

PREPARATION FOR MARRIAGE

The following literature is recommended by a Joint Committee representative of the various organizations in our Church interested in this matter.

Group I.—For Those About to Be Married.

The Ideal Home—Canon McElheran. \$1.25 per 100.

Preparation for a Happy Marriage—Luxton. 50c. each.

Preparation for Marriage—Longridge. 30c. each.
The Basis of Christian Marriage—Secombe. 15c. each.

Youth and Marriage—R.E.C.C. 25c. each.

The Threshold of Marriage—White Cross League. 15c. each.

So Youth May Know—A Book for Young Men—Dickerson. \$1.50 each.

From Friendship to Marriage—A series of five pamphlets by Dr. Herbert Gray. Bound together 15c. each.

- | | |
|---------------------------------------|--------------------------|
| (1) Finding Life. 5c. | (4) Getting Engaged. 5c. |
| (2) Friendship between the Sexes. 5c. | (5) Getting Married. 5c. |
| (3) Falling in Love. 5c. | |

Group II.—For the Use of the Clergy.

New Morals for Old—A Defence of the Christian Ideal of Marriage—V. A. Holmes-Gore. \$1.25 each.

Approach to Marriage—G. D. Rosenthal. 75c. each.

The Basis of Christian Marriage—Secombe. 15c. each.

Youth and Marriage—R.E.C.C. 25c. each.

Christian Marriage and Modern Practice—Pitt. \$1.10 each.

The Threshold of Marriage—White Cross League. 15c. each.

About People—Gray. \$1.10 each.

Growing Together in the Family—Wood. 75c. each.

Group III.—For Adolescents.

A Woman's Honour (for Boys), Straight Talk Series—S.P.C.K. 8c. each.

What Makes a Man (for Boys), Straight Talk Series—S.P.C.K. 8c. each.

Youth and Marriage—R.E.C.C. 25c. each.

Partners with God (for Girls). 5c. each.

The Power and Responsibility of Womanhood (for Girls)—Trench. 8c. each.

Letters to a Boy—Bottomley. 8c. each.

The Two Horses—S.C.M. Press. 3c. each.

Telling Girls—Edwards. 3c. each.

The Great Adventure—A talk to Girls of Confirmation Age—Mrs. M. C. Payne. 75c. per 100.

Eighteen—A Book for Girls—Miller. \$1.50 each.

Growing into Manhood—A Book for Teen-Age Boys—Dickerson. \$1.00 each.

Group IV.—For Parents.

Our Lads—Straight Talk Series—S.P.C.K. 8c. each.

Sex Education—Bulley.

Sex Education in the Home and School—Peabody.

Growing Together in the Family—Wood. 75c. each.

Things We Must Tell Our Girls—Goslett. 12c. each.

Christian Marriage—Archbishop of York. 5c. each.

Parents Talks to Boys—A Series of Four Pamphlets—Published by the White Cross League. Bound together 15c. each.

(1) For the Young Child. 5c. each.

(2) For Boys 9 to 11 years. 5c. each.

(3) For Boys 11 to 13 years. 5c. each.

(4) For Boys 14 to 17 years. 5c. each.

Church of Scotland Papers:

(1) The New Baby. 6c. each.

(2) The Toddler. 6c. each.

(3) Little Under-Five. 6c. each.

(4) Five to Eight. 6c. each.

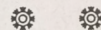
(5) God and Changing Childhood. 6c. each.

(6) Entering the Teens. 6c. each.

(7) How to Help Children to Pray. 6c. each.

(8) The Years of Changing Discipline. 6c. each.

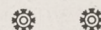
(9) How to Help Boys and Girls to Pray. 6c. each.



ENCOURAGEMENT

From The Christian Advance

If nobody smiled and nobody cheered,
And nobody helped us along,
If each every minute looked after himself,
And the good things all went to the strong,
If nobody cared just a little for you,
And nobody thought about me,
And we all stood alone to the battle of life,
What a dreary old place this would be.



Men Who Played the Game, by Archer Wallace.
The Ryerson Press \$1.00

This is another of Dr. Wallace's books for boys. It is interesting and stimulating, dealing as it does with men who have served mankind in an outstanding way. Philip Sydney, Conrad Roentgen, Toyohiko Kagawa, Edward Steiner, etc. This book will attract those who want to give a present to a boy. 124 pages. \$1.00

Comments Original and Otherwise

"Curate"

CALGARY'S MISSIONARY SUNDAY

Sunday, April 20th, was observed in the Diocese of Calgary as Missionary Sunday when an appeal was made on behalf of the Missionary work of the Church, both within and without the Diocese. A circular letter giving information about the objects for which the appeal was made, was prepared and issued. The first page of this letter read as follows:

"Is what you've got worth sharing?" What you've got, that is, in a spiritual sense. Is your religion worth sharing? Certainly Christianity is worth sharing, but is **your** faith worth sharing? **That's** the question.

There can only be two answers.

If you're satisfied your faith is worth sharing, then **share it**—and that means **MISSIONS** and **MISSIONARY SUPPORT**. If what you have is **not** worth giving to others, then it's not Vital Christianity and you need **EVANGELISM** and **CONVERSION**. There's no escape. Christianity is Missions; it always has been and always will be.

That's why, on this second Missionary Sunday, we ask you to **"READ, MARK, LEARN AND INWARDLY DIGEST"** the contents of this bulletin. It seeks to give you information about your Church and its programme of work and witness, in order that you may know the needs and respond generously.

Last year Calgary paid its M.S.C.C. apportionment in full. It was one of three dioceses in Canada that did so. The explanation. The people in Calgary are being taught that the Church that fails the extremities will ultimately die within itself.

ENGLAND AND THE ROYAL VISIT TO CANADA

I notice that the English papers are reported to have given much space to description of the tumultuous welcome accorded everywhere in Canada to the King and Queen, as they made their journey from coast to coast. For the time being Canada seems to have crowded war news off the front page. It is to be hoped that this publicity will result in an increased interest in, and more accurate information concerning this particular part of the British Empire. As evidence that such information is needed, I would point to the fact that it has not yet dawned upon the average Englishman, that the inhabitants of Canada and the United States are not all "Americans" in the commonly accepted meaning of that term. The other day I was shown a circular letter addressed to a clergyman living in Ottawa, the capital of the Dominion. Ottawa was spelled Ottaway, and the president of the society sending out the circular was no less a person than Lord Halifax. Another illustration of the same sort of thing. A few weeks ago Sir Alfred Zimmern wrote a letter in the London Spectator in which he stated that, in travelling across Canada, he had met people both in the East and in the West,

who advocated secession. I can only conclude that the gentleman must have kept somewhat strange company during his Canadian sojourn. I have lived in Canada for many years and I have yet to hear anyone advocate secession. A real disservice is done to the Empire by the man who writes, and the paper that publishes, misleading statements of that kind.

WHO WILL HELP?

The Bishop of Honan has applied to M.S.C.C. for a grant of \$200 to pay the travelling expenses of Rev. Francis Y. S. Tseng who has been offered a scholarship by Trinity College, Toronto, and who wishes to come to Canada to take advantage of this offer. The Executive Committee of M.S.C.C. has decided there is no money at present available for this purpose. It seems rather unfortunate that this young man should lose the opportunity because of inability to pay his passage money. I am sure the M.S.C.C. Treasurer, Church House, 604 Jarvis St., Toronto, would be willing to accept subscriptions.

A PRIME MINISTER'S RESPONSIBILITY

I cannot help wondering if any man in history has carried such a load of responsibility as **Neville Chamberlain** has had to carry in the last several months. In a speech that he made in the middle of May he made poignant reference to this fact when he said:

"What a year it has been! Whatever may be the ultimate verdict upon the events through which we have passed in those 12 months and which have left their mark upon some of us, whatever may be the verdict upon the part which has been played by the British Government, we can be sure that the year 1938 will stand out as one that was memorable in the history of the British people."

HE KILLED THE CAT

Mr. John W. Wood, Secretary of the National Council of the American Church, says that he recently received a letter enclosing a cheque from a layman in China as his gift to the Shortage Fund. Accompanying the letter was this note.

"It seems like a drop in the ocean; but it is just as much as I can give. I am praying that the money might come in; and I am doing what I can to answer my own prayer. It's much like the small boy who said to his mother, 'Mother, I prayed that the cat from next door would not come in here and eat our bird. Now I know the bird is safe.' The mother commended the boy for his faith. 'Yes,' he continued, 'I know the bird is safe. I killed the cat.'"

That is an excellent story for a missionary speech. It is not copyright.

(Continued on page 17)

One Hundred Years Ago

Salary of Bishop of Toronto: Lord Glenelg to Sir Geo. Arthur, Downing St., 2 Jan. 1839. Archdeacon Strachan has offered to undertake the office of Bishop of U.C. without any present increase in emoluments. The Colonial Secretary is prepared to advise the erection of U.C. into a separate See on the understanding that the Home Government cannot pledge themselves to provide a salary for the office. The cost of the Patent, about £250, must be met by Archdeacon Strachan (Public Archives, G-91).

Bishop of Toronto to Marquis of Normanby (successor to Lord Glenelg as Colonial Sec'y), 23 Sackville St., London, August 23rd. He requests that Sir Geo. Arthur be informed of the erection of the diocese with himself as Bishop and at the same time would add he would be content to remain with his existing income, until such times as satisfactory arrangements could be made for the support of the Episcopal Office. His income amounts to nearly £1000 and arises from three sources: the incumbency of the Parish of Toronto; the Archdeaconry of York; and the salary assigned as President of the University of King's College, Toronto. This last salary amounted to £250. (Public Archives, G-44.) A reply received from Downing Street stated that Government did not consider itself under guarantee to pay these emoluments. (G-44.)

Cost of Patent: Dr. Strachan to Sam'l Street, a money lender, 16 May, 1839. The Patent and other expenses will amount to £350 . . . I have no other debts, I have to request you to give me a letter of credit on London to this amount. (R. C. Good—First Bishop of Toronto.)

Letters Patent: Dr. Strachan on July 5th and 11th wrote to Henry Labouchere, Under-Secretary of State, asking his assistance in forwarding the Patent. Marquis of Normanby replied on July 15th and on July 27th the Patent was issued. (Ontario Archives.)

Erection of Bishopric of Toronto: Letters Patent from Victoria, Queen, Defender of the Faith, were issued on 27th July, 1839, at Westminster. In the preamble, reference was made to the inclusion of Upper Canada in the Bishopric of Quebec in the year 1793, and to the proviso made in the Letters appointing Charles James Stewart to the Bishopric of Quebec in the year 1825, namely that his appointment was subject to any division of the two Provinces of L.C. and U.C. into several and distinct Sees. Thereupon the Letters Patent separated the Province of Upper Canada from the See of Quebec; making it the See or Bishopric of Toronto; appointing John Strachan, D.D., Archdeacon of York, to be Bishop of the See of Toronto; granting him power to confer the Order of Deacon and Priest, and to confirm those baptized and to perform other episcopal duties . . . ; ordaining that the Bishop of the See of Toronto shall be subject to the Archiepiscopal See of Canterbury; and commanding the Most Rev. Father in Christ William, Archbishop of Canterbury to consecrate John Strachan. (Signed) Edmunds. By Writ of Privy Seal.

Consecration of John Strachan: 30th July, 1839. Lambeth Palace. To the Rt. Worshipful Jno. Nicholl, LL.D., our Vicar General in Spirituals or his Surrogate—Let the Papers for Consecration be prepared. (Signed) W. Cantuar (Note annexed to the Letters Patent under the Great Seal.)

Consecration of Dr. Strachan by the Archbishop of Canterbury (Wm. Howley), assisted by Bishop of London (C. J. Blomfield), Bishop of Chichester (Wm. Otter) and Bishop of Nova Scotia (J. Inglis) on Sunday, 4th August, 1839, in the Chapel of Lambeth Palace, London. (Rowley—Anglican Episcopate, p. 25.)

Consecration Sermon preached at the Consecration of the Bishop of Newfoundland and the Bermudas, and of the Bishop of Upper Canada was printed at the request of the Archbishop of Canterbury. The preacher, the Rev. Edward Scobell, addressing Drs. Spencer and Strachan, said, "Go forth, Right Reverend Father in this divine, this evangelical, this invincible resolution of the Great Apostle . . . to the churches to which you are appointed . . . go forth, leaning only on the bosom of your Lord." (The Church, Sept. 1839.)

Letter to the Rev. Mr. Scobell, thanking him for a copy of his sermon. Signed "John Toronto". August 14, 1839.

Nova Scotia: The Bermuda Royal Gazette of 1839 in welcoming their new Bishop, Dr. Spencer, formerly Archdeacon of Bermuda, spoke in kind and complimentary terms of Dr. Inglis their former Diocesan. The new Bishop of Newfoundland, Dr. Spencer, arrived at New York, Nov. 1839. Dr. Inglis spoke at the Reading Meeting of the S.P.G. in Berkshire.

Durham Report: Rev. A. N. Bethune, to the Archdeacon of York, London, England. Mentions a break in the ranks of the Methodists and that **Mr. Townley** had applied as a candidate for Orders but the Bishop of Montreal had referred the matter to Dr. Strachan. Has started the 3rd volume of "The Church" and hopes to have 2000 subscribers by Christmas. "The **Durham Report** is made a pretext in many quarters for agitation. Unfortunately, too, for the gratification of private views, many respectable and loyal persons are abettors of that mischievous Report." July 25, 1839.

"Family Compact", U.C.: Sir F. B. Head's Narrative criticized Lord Durham's Report by pointing out that England has its own "Family Compact", but that the noble Earl did not propose to destroy it. The Bench, the Magistrates, the Clergy, the Law, the landed Proprietors, the Bankers, the native-born Inhabitants and the supporters of the Established Church form just as much a "family compact" in England as they do in Canada. . . . (The Church, June, 1839.)

Hamilton, U.C.: The handsome and commodious church recently erected in the flourishing town of Hamilton was opened for divine Service on Sunday, July 21st, 1839, Rev. J. S. Geddes being the clergyman. The Church of England population is 1200 of whom 700 were present at the dedication of the new church, one of the

handsomest in B.N.A. The sermon was preached by Mr. Geddes' fellow-townsmen, the Rev. R. D. Cartwright of Kingston. (The Church, July)

Barton, U.C.: David Kerr, Thos. Hammill and W. Scott Burn, Churchwardens and Secretary of the Barton Church, to the Bishop of Montreal, stating the case of the church in the matter of the grant of £100 which Mr. Geddes claims should now go to Hamilton. July 19, 1839. (Ontario Archives.)

Peterborough was the scene of the 10th Assembly of the Midland Clerical Association held July 17th, 1839 in the handsome Church of Peterborough—a town founded 1825 and now containing 1000 souls. The church is erected on a ridge skirted with trees parallel with the river (Otonabee).

T. Osgood, Agent of the Friendly Union of Montreal, to Dr. Strachan, concerning his efforts in behalf of emigration to Upper Canada. July 13, 1839.

Woodstock, U.C.: District of Brock. The Rev. Wm. Betteridge, Incumbent. This place six years ago was known as "The Plot". Capt. Drew, R.N., in 1832 decided to take his "grant" here. Others followed. Admiral Van Sittart sent Capt. Drew £500 for a church and gave financial assistance to the Incumbent who came out in Spring of 1834 and held Services in the small temporary edifice. The church, which holds 400 persons, was erected under Capt. Drew's direction and is of brick. 480 acres of land are attached to the Rectory. In 1836 the Rector began Services at **Beechville** 6 miles west of Woodstock, where a church has been finished and at **Eastwood** 6 miles east, where a church is being built. At **Huntingford**, 7 miles north of Woodstock, a frame church has been built.

Niagara Clerical Association was formed 10 October 1837 at Niagara and its Minutes were briefly described by the Rev. Wm. Creen, Secretary in "The Church" of June 1839. Meetings were held at Grimsby, Niagara, Fort Erie and Chippewa.

Seneca, U.C.: Rev. B. C. Hill, Cayuga, Grand River, Niagara Dist., to the Bishop of Montreal, asking aid for the church at Seneca. July 31, 1839.

Napanee, U.C.: The Rev. Saltern Givins, in charge of both Napanee and the Mohawk Mission of the Bay of Quinte, reported 50 Baptisms and 122 Communicants for the past year.

Belleville, U.C.: St. Thomas' Church has a new organ costing £110.

Paris, U.C.: A new stone church costing £572 has been contracted for.

Ordination—New Castle: Mr. G. C. Street, late student in Divinity in U.C. and engaged as Catechist and Lay Reader in the Newcastle District, to hold an itinerant charge within the limits of that district. (Quebec—Ordination of Deacons—The Mercury of June 11th, 1839.)

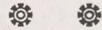
Lake Simcoe, U.C.: On Sunday morning the following gentlemen were ordained in the Cathedral Church at Quebec by the Bishop of Montreal: Mr. **John Gibson**, late Master of a classical school in Durham, England, to be stationed at **Georgina**. Mr. **E. Morris**, lately engaged in the same occupation in Wales to hold an itinerant charge in the Eastern, Bathurst and Johnston

Districts, U.C. (Quebec Mercury, June 11, 1839.)

Rev. E. Morris. This appointment was made in compliance with the earnest request of the Eastern Clerical Association. This Association met at Brockville 4th Sept. 1839 and greeted Mr. Morris in person.

In Bathurst District there are 9000 Presbyterians, 7600 members of Church of England, 5500 Roman Catholics and 1800 Methodists.

Etobicoke: The Rev. Thos. Phillips of this township made an excursion to the back townships of Caledon, Albion, Mono and others lately served by the Rev. Adam Elliott whose departure they lament. It is nearly two years since they have been left in a destitute state.... The Rev. **Adam Elliott**, Missionary to the Six Nations, was married 17 June, 1839, to Eliza Beulah Howells at Pittsburg.



Diocese of Edmonton

The Diocese of Edmonton kept its Silver Jubilee Celebrations by holding a special Service in the Pro-Cathedral of All Saints, at which the Preacher was the Right Rev. L. R. Sherman, Bishop of Calgary, who also conveyed a greeting from the Mother Diocese of Calgary. This Service was attended by all the clergy of the Diocese, and the Cathedral was full.

A Conference of the Clergy was held in All Saints' Hall the following morning, presided over by the Bishop, who addressed the clergy at some length on the past and present conditions of the Diocese.

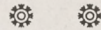
In the evening a Silver Jubilee Banquet was held in the Corona Hotel, at which over 200 guests were present. Sixty of these were guests of the Bishop and included 20 of the members present at the first Synod of the Diocese (1913), and also 14 members of the W.A. and women of the Diocese who were members of women's organizations the year of the inception of the Diocese in 1913.

The principal speakers were the Lord Bishop of the Diocese, and His Honor Judge A. U. G. Bury.

Two results are hoped for from this Silver Jubilee. The raising of a Silver Jubilee Fund to extend missionary work in the Diocese and the placing of additional mission priests in districts hitherto not ministered to. Also an appeal to all to join the League of Prayer and Service, to pray for peace and offer for service in the Diocese. These two campaigns were inaugurated by the Bishop of the Diocese who appealed for both in his speech at the Banquet.

The degree of Doctor of Divinity was given to the Right Rev. A. E. Burgett, Pro Honoris Causa, in recognition of his work in the Edmonton Diocese, by the University of Saskatchewan at their Annual Convocation.

The Convocation address was given by the Bishop of Edmonton.



THE WESTMINSTER PAPERS ON PARISH PROBLEMS

These are Canadian, written with Canadian experience behind the writer and Canadian conditions in full view.

Parish System 15 cents.
Confirmation 10 cents.

Comments Original and Otherwise

(Continued from page 14)

A HOPE UNIVERSAL IN CANADA

The Primate sent a message to the King pledging the loyalty and devotion of the Church of England in Canada. In part he said, "It is the hope of the bishops, clergy and people that the visit of Your Majesties may be begun, continued and ended in peace and happiness, that Your Majesties may be sustained in many pleasant, if arduous, days, and that the conclusions of Your Majesties' visit may bring satisfaction in the knowledge that your people in this Dominion are in consequence more firmly established in their devotion to this Commonwealth of Nations."

CHURCH RE-UNION

Church history was made recently in Kansas City when the three different Methodist denominations in the United States healed their differences, and agreed on terms of re-union. The proceedings took place in the Municipal Auditorium, the nearest Church being the Protestant Episcopal Cathedral. On the invitation of Bishop Robert H. Spencer, the opening Service—a celebration of the Holy Communion—was held in the Cathedral. I cannot help wondering what would happen if a like invitation were extended by a Canadian Bishop.

RELIGION IN THE HOME

Bishop Stewart of Chicago, speaking on the subject of juvenile delinquency, said that it was customary to try to shift the responsibility to the schools, but that the real source of the trouble was the home.

"And if you think this applies only to the poor, let me remind you that it applies with equal force and with even, I think, a more terrific indictment to the homes of the well-to-do where fathers and mothers wrangle and fight, or where they live silly, trivial, selfish lives, never say a prayer, never discuss the deep and high things of life, never come close to their children in love, never teach by example and precept the great reverence for the laws of God which govern and control life, never inspire their boys and girls to passionate devotion to Jesus."

"When the home breaks down its wholesomeness and disciplines and restraints, its atmosphere of kindness and mutual sympathy and love and peace, then the jails begin to fill up, crime increases, hell reigns.

"As our Lord said, 'Build your home upon a rock, and when floods come and rains descend and winds blow, the home will stand.' And teaching in the temple, He said, 'The stone which the builders rejected is become the cornerstone.' Let us build Him into our homes. He is the cornerstone!"

THE MACHINERY NOT FLEXIBLE

The Bishop of Calgary, preaching in the Cathedral at Edmonton on the occasion of the 25th anniversary of the formation of the Diocese, said:

"The English Diocesan System and all that goes with it was imported into this new field and in many cases it is my observation that the

machinery isn't flexible enough to meet the circumstances, needs, emergencies that arrive. As a matter of fact I suppose it could be claimed that it wasn't in John Wesley's day either, but that is only an aside! 'Where there is no vision the people go to pieces.' There must be 'the living spirit in the wheels'. I am pleading for no overthrow or disrespect for authority, no turning our eyes completely away from the rock from whence we were hewn. But we have a duty to the present and the future as well as to the past. The content of the word Catholic was by no means exhausted in 'the first four centuries', or by 'the undivided Church'. We must have more freedom without straining loyalty and obedience to the breaking point if we are to exercise this ministry of reconciliation, or make any worthwhile contribution to the pressing need of Christian Unity or promote any real advance along the whole line today. 'All quiet on the Western Front' is still too true in all matters of adventurous experiment for the Kingdom of God. I would like to see us strengthen our stakes till we are certain they really reach 'The Church's one Foundation' which 'is Jesus Christ her Lord'; where His mind and spirit are our guiding principles, our supreme loyalty; I would like to see a really Canadian Church in this regard also on these broad plains."

A NATION OF IMBECILES

Mr. David Spence who represents a Toronto constituency at Ottawa said recently in the House of Commons:

"If the Government continues to increase boards and agencies which tell people how to do things, it won't be long before Canada is a nation of imbeciles, with nobody able to think or act for himself . . . We go on like a bunch of school children in kindergarten."

The creation of boards and agencies which tell people how to do things, may supply good material for election speeches, but one cannot help wondering whether Mr. Spence is not right when he says that the tendency of such institutions is to create a "nation of imbeciles".

THE CHURCH A SPIRITUAL ROTARY CLUB

A group of Congregational clergy in England has issued a statement over their signatures and addressed to their fellow clergy in which they say: "If the Churches are in danger it is because they have forgotten what they are. Do not our own people at times think and speak of our Churches as if they were merely helps towards the good life, valuable, indeed, but valuable as a sort of spiritual Rotary Club—one benevolent agency among others." The document goes on to say that "in the darkest days of the world's history the faithful knew the Church, not as one fellowship to be commended among others, but as the one Ark in the Flood. They knew it as the heavenly Jerusalem itself, descending out of heaven from God. They knew it as the spirit of Christ by which the world is saved."

But the heresy of regarding the Church as a sort of spiritual Rotary Club is not confined to Congregationalists.

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LITERATURE DEPARTMENT

M. S. C. C.

604 Jarvis Street

Toronto, Ont.

It has been a great pleasure to work in the new wards and splendidly equipped operating room, but we have been very handicapped by the shortage of nurses. It is almost impossible to get Indian nurses and dispensers as the demand much exceeds the supply. Part of the past year we had as many as forty-five in-patients, some very ill and only two trained nurses and two ward helpers. During that time we had operations, maternity cases, besides the daily out-patients' clinic where 75-80 patients were seen and treated each morning.

Had it not been for the loyal and willing work of the two nurses, Mrs. Barakatullah and Nurse Dora John, we could not have carried on. I think few patients realized that their care and treatment should have been more efficient, as in spite of long hours and weariness the nurses were always kind and cheerful.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services—Holy Communion 8 a.m.; Sung Eucharist 11 a.m.; Evensong 7.30 p.m.;

Weekday Services—Holy Communion Monday, Wednesday, Thursday, Saturday, 7.30 a.m.

The Choir will be on vacation during July and August.

A very pleasant evening was spent on June 27th—the occasion being a congregational social. It was very nice to see so many from St. Matthew's Mission and St. Michael and All Angels. A presentation was made to the Rector of a new Cassock.

The Sunday School Picnic was held at Borden Park on Saturday, June 24th. The weather was fine and everything went off well—especially the ice cream.

The members of the Young Communicants Guild had a picnic on the 17th.

During the month of July we hope to have a Summer School for the youngsters at 10 a.m. for an hour. This will be in the children's corner of the Church.

Many of our parishioners spend Sunday at one of the lakes during the holiday months and I think this is a very right and proper thing to do. But at the same time the first duty of Sunday is the offering of worship. I should like to see a great increase of attendance at the 8 a.m. service by those who are going away for the rest of the day.

The Scouts were successful in winning three cups at the recent meeting at White Mud Creek—for First Aid, Camping and Singing.

At St. Matthew's Mission a Garden Party was held on the 28th, at the home of Mr. and Mrs. Barnes. The garden was looking its best and the evening passed very pleasantly. Mr. Barnes recited "The Wreck of the Jam" for the benefit of the old timers.

The Ladies' Circle of St. Michael and All Angels have completed a very successful and busy season. The last meeting was held at the president's home, Mrs. Phillips. The ladies were all glad to know that Mrs. Adams was so much better and was going to the Coast shortly.

Baptisms at St. Michael's on May 28th: George Frederick Hyde, Arthur Doyle Armstrong, Donald Raymond Armstrong, Jacqueline Anne Armstrong.

ST. PETER'S

THE REV. P. A. RICKARD

All branches of the Church's work have been quite active for the first of the year. The last effort at St. Peter's before the summer holidays is a garden party on June 28th. This we shall have to report on in the next issue of the Messenger.

Much credit is due to Mrs. Swindlehurst, the Secretary of the Junior Girls' Branch of the W.A. and to Miss Sewal, the leader of the Boys' C.B.L. group for a very interesting evening held in the Parish Hall on Friday, June 9th. After a very enjoyable programme, refreshments were served by members of both groups. The proceeds from this affair go towards paying the affiliation fees of these groups. It is the privilege of all church members to come to the aid of the young people whom we trust will be the leaders of the church in the future.

Although the sky hung heavy with clouds the postponed Sunday School picnic was held last Saturday afternoon at Victoria Park. A very

enjoyable afternoon of games was spent by young and old. The Junior Staff beat the Senior Staff at tug-o-war. Owing to the generosity of the United Travellers' who were picnicing at the same time and had a generous supply of ice cream and soft drinks, the St. Peter children failed to do full justice to the customary sandwiches and cake, and were loathe to go home in the evening. To all who so kindly came with cars to transport the children, and who helped in any way to make the afternoon a success we extend our sincere thanks.

The long awaited results of the Sunday School examinations are out. Of the sixty-two pupils who wrote the examinations six have won awards. Much credit is due to our past rector, Rev. Canon S. F. Tackaberry, the Superintendents and the Teaching Staff for the splendid results obtained in the recent examinations.

Congratulations to all.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. J. W. Robinson on June 8th with seven members and three visitors present. Rev. Teape and also Mr. Gardam, student in charge during the summer of 1938, visited during the tea hour. Members donated to the Travelling Bag at the meeting. All articles were sold and one dollar and seventy cents realized. Arrangements were made for a Strawberry Social and a Sale of Home Cooking to be held at the home of Mrs. McCarthy on June 17th. Owing to rain this was postponed until June 21st. Approximately \$24 was realized and a pleasant afternoon was spent by everyone.

The Junior W.A. meetings were held at the Church Hall after school on May 25th and May 31st and June 15th and at the home of Mrs. Robinson on June 10th. The Juniors sent a few articles to the "Wishing Well" at the Jubilee Festival held in Edmonton on June 20th.

Church Services have been held regularly at the various points, also Sunday School. Despite the rain in other portions of the country, an excellent service was held at Ardrossan on June 18th. It would be a great pity if this point were to be closed. So, weather permitting, let us do our best to have a good congregation on July 16th.

Rev. Harding Priest, Western Field Secretary of the G.B.R.E. visited Tofield on June 19th and gave two interesting addresses. We were glad to welcome him back again and were sorry that the rain spoiled the attendance.

On Friday, June 16th, the final meeting of the A.Y.P.A. for the season took place. The members met for a Pot Luck Supper at six o'clock at the home of Mr. and Mrs. Baptist. The ancestral board groaned under a variety of food which, both in quantity and quality, proved astonishing and satisfying. Two very welcome guests were Mr. and Mrs. McCulla. Later in the evening Mr. McCulla gave a talk on the Shetland Islands which was intensely interesting. A sing-song and games ended a very happy evening.

ST. THOMAS', WAINWRIGHT

THE REV. R. M. BOAS

Much has happened in this part of the Diocese since last we reported to "The Messenger." Wainwright was favored by a visit from our King and Queen. Long will we all remember their visit. The significance of this visit was carried into our services of worship, where, on our knees before the King of King's, we thanked Him for the love, loyalty and respect that was kindled in our hearts during that precious 20 minutes stopover. Does not this fact enable us all to link up within our lives and experience the meaning of the words of St. Peter—Fear God, honor the King.

Following this event, Rev. A. H. Priest of the G.B.R.E. spent a weekend with us. His visit left with many of us a very deep sense of our responsibility to our children. Too often parents have left this charge in the hands of a few. Added to this Mr. Priest made us realize that we must grow in our methods of presentation of Christianity along side of the growing needs of our children. With these thoughts goes the prayers that Christian adults everywhere will do everything in their power to meet the growing needs of youth.

We are seeking to fulfil this prayer among the older young people. Rather than following the usual plan of holding separate nights for worship, work, edification and pleasure, which we might add, are attended according to their interest in each, we have been seeking to make our evenings a "four-in-one" affair. That means that every evening includes the four sides of the A.Y.P.A. program—we have our fun—an item of intellectual interest—our cup of tea and bread and butter and our religious talk. Add to all this is a 5c free-will offering which is to be used for others, whether it be a parish need or an outside need. So far, we have found that this plan does meet the fourfold demands of our young people. We shall report our progress in this venture as time goes on.

The last issue of the Wainwright News was called by some, incomplete or "to be continued." May we complete them by reporting that—born to Rev. and Mrs. Boas, on the 25th of May, in the University Hospital, was a baby girl—Louise by name. And, both mother and child are very well.

ST. MARY'S, IRMA

Two items of news and views comes from this section of the parish. One takes the form of some very definite advertisement for this Diocesan Magazine. It was pointed out to us that a means to broaden one's vision was the reading of the Messenger. With its news and views about our local churches, then widening to the Diocesan events, and still wider, the happenings of the whole church in Canada, and even the news of the world wide church to which we belong, all makes for a bigger vision and allegiance of all Christian people.

The W.A. met at the home of the President, Mrs. Pryce Jones, on Tuesday, 30th May. Plans were made to hold a sale of Home Cooking on Saturday afternoon, 10th June. We are pleased to report the sale was quite a success. Our thanks are due to Mr. J. Fletcher for allowing us the use of one of the windows of the Hardware Store, also to Mrs. J. Fletcher for her kindly help.

The Sunday afternoon service, 11th May, was well attended despite the heavy rain and bad roads. Being the Feast of St. Barnabas. Holy Communion was celebrated.

BATTLE HEIGHTS

THE REV. R. BOAS

We begin the news of this section of the parish with a few questions which were presented to the parish and more particularly to the W.A. "Are people conscious of the fact that our churches should be the place where we, along with other people like ourselves, are working out, under God, the answers to the needs of men and women?" Have these needs been defined and described? Have we discovered that our needs as Christians are the same as all other people living under the same conditions? These are questions which some of our people are considering, and, especially, with reference to the W.A. gatherings. We are challenged with any possibility of having allowed our church gatherings of any kind to simply become secular and second best. Church people should become dissatisfied with such things and seek of God Himself the way to create fellowship that will supply our needs to the Glory of God.

Rural Deanery of Pembina

EDSON AND ST. PAUL'S MISSION

THE REV. T. J. MATTHEWS

No report was sent in last month, so no mention has been made of the W.A.'s spring sale on April 27th, which was fairly successful. The W.A. held a farewell tea at Mrs. Dobson's home last week for Mrs. Field, who expects to leave for the Coast shortly, and presented her with a small gift in remembrance of her services to our Association and parish. We expect to cater for one more Masonic evening before our work is over for the season.

The Intermediate girls held a tea on Ascension Day, and sold artificial flowers and home cooking; they carried this out very well. They attended the evening service, as a club, on the following Sunday evening with their leader, Mrs. Broughton.

The Junior W.A., directed by Mrs. J. K. Wilson, and assisted by Mrs. Elliott and Mrs. Field, put on a splendid concert on the 17th of this month, and were awarded a full house for their efforts.

The Little Helpers had their rally on the 9th of this month, and there was a very good turnout; we had a delightful afternoon. All the little ones enjoy these parties conducted by Mrs. White and her helpers.

The Rev. John Godkin was ordained in Edson on June 4th. As this date was unavoidably altered, there were not so many people attending as we had expected; it was a very beautiful service. All our prayers and good wishes go with Mr. Godkin in his new work, and it is to be hoped that his health may be really improved. It is a difficult season of the year to begin the branch work, and since his arrival there, he has met with, not only the continual rain which seems to be prevalent everywhere, but with snow!

The King's visit—and the Queen's—has been, of course, a great event in all our lives this month. We were fortunate here to see them very well and comfortably. We noticed, in the parade of school children, the Rev. Hunt of Mayerthorpe with his boys. It was nice to see the friendly uniforms of Brownies and Cubs and Scouts from other places. The W.A. assisted the Women's Institute in

making lunches for the out of town children, and also in the concessions at the school grounds which helped to pay for the same. We kept the Parish Hall open all afternoon, and were happy to serve tea to many friends and visitors from the country.

Mr. Field, Mr. Jobling, C. Adams, J. Gregson, K. Lock, Rit and Ray Dobson and R. Laurence assisted with the flag pole. The grounds have been improved, and the green painted fence makes a great difference. The Rev. Matthews and P. Russell each gave one gallon of shingle stain for cellar way of Church. H. Bowden gave one gallon of grey paint for the Church steps, and the Rev. Matthews painted them.

Choirs have given up practice for the summer, but all Church people are interested in the hope of a Musical Festival next year. Mr. Grover gave a talk on Musical Festivals at the last meeting of the Home and School Association.

Baptisms—(Branch) James Harry Dutton, Coal Valley, April 30th; Patricia Mabel Willis, Mountain Park, June 7th. (Mission) Betty Ann Russell, Carrot Creek, June 15th. (Edson) George Charles Madge, April 9th.

Marriages—(Edson) Fern Jeanette Christophers to George Mae Christophers, June 2nd.

ST. MARY'S, JASPER

THE REV. CANON G. MCCOMAS

On May 20th the members of St. Mary's Choir and other musical friends paid a surprise visit to the home of Mr. and Mrs. Snape to honor the organist and choirmaster, who has held that responsible position for 16 years. During the evening a presentation of an ebony baton mounted in gold, with suitable inscription engraved, was made by the Vicar on behalf of the Choir to Mr. Snape, who suitably acknowledged the gift. A most enjoyable evening was spent by all. Games of a lively character and songs were followed by a lunch supplied by the visitors, and departure for home was made at 1.30 a.m.

Mrs. Snape was the recipient of a box of chocolates on the same occasion, given by her choir associates.

Arrangements for the Sunday School Annual Picnic to Lake Annette on July 4th are going forward. All the scholars, teachers and friends of the school are invited to meet at the Parish Hall at 2.00 p.m., while those who have cars are asked to assist in conveying the children and others to the lake.

Attention is directed to all our Church people regarding the coming Garden Fete on Wednesday, July 19th at the Vicarage.

A capable committee, appointed by the Vestry, has this affair in hand. Various attractions will be provided such as a Coconut Shi, Darts, "Horse" Racing, Brantub, Afternoon Tea, Hot Dogs, Ice Cream Booth and General Store Stall. We ask one and all to assist in making this a most successful event. Proceeds will go to the Organ Fund and the General Fund of the Church.

A rare treat was afforded lovers of good music on Wednesday, June 21st, when an Organ Recital by Mr. J. B. Snape was given at St. Mary's at 8.00 p.m. Some lovely numbers by the old masters Bach, Schubert, Mendelssohn were beautifully rendered. The Church was well filled. Mrs. A. Gray, Soprano, sang very feelingly Bartlett's "O Lord Be Merciful." Mrs. G. Slark, contralto, offered in a beautiful way Liddle's "How Lovely

Are Thy Dwellings." Schubert's "Ave Maria," rendered by Mr. L. Glavin as a Violin Solo was also a most pleasing and inspiring contribution. The collection, which was devoted to the Organ Fund amounted to \$46.25.

Rural Deanery of Wetaskiwin

HOLY TRINITY, HUGHENDEN

THE REV. P. J. DISNEY

We have noticed the stress laid by the writer of the parish notes of one of our neighboring parishes on the new Life in Christ. There is need for the same stress here in Hughenden. We are as apt to be concerned about the material cares and anxieties of parish life, about dollars and cents, and teas and suppers, that we all too easily lose sight of the fact that the real purpose for which we have a church, a parson and a congregation is that we might be raised up into newness of life in Christ Jesus and increase daily in the Holy Spirit. Our problems at Hughenden would not weigh so heavily upon us if our lives were truly transformed in His power.

The wet weather and consequent bad roads (every Sunday of June was a "bad road Sunday") have had a somewhat diminishing effect on the congregation, but those who are able have turned out, and we know that where two or three are gathered together in Christ's name, He is present in their midst. But we are looking forward to having the absent members of our family to join with us again soon in our worship.

It was unfortunate that the day of the Rev. Harding Priest's visit to Hughenden was so wet that only a very small number turned out to hear him. But we were glad to have him, for the first time, in Hughenden.

The W.A. held their monthly meeting at the home of Mrs. Stapley, and later in the month several members paid a visit to Provost, where they were royally entertained. A rainstorm made the home-coming a little adventurous, but everybody got back well and happy.

The Vestry need \$25 at once to meet certain obligations. They have decided to appeal to members of the congregation to give directly to raise this sum, as this is felt to be the most desirable method of giving. Times have been hard, but they are confident of response. After all it is worth making some sacrifice for the sake of the greatest thing in the world—the Gospel of Jesus Christ.

ST. MARK'S, HARDISTY

THE REV. P. J. DISNEY

As I write these notes, I can look out from my study to the beautiful valley of the Battle River, the hills and woods decked in a vesture of green, after these copious June rains, such as they have not worn for many a day past. One's immediate reaction is to cry "Benedicite" to praise and magnify the Lord whose mercies endure for ever. And then one thinks of the grand work of William Blake, and resolves with him:

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In this our green and pleasant land."

As we offer up our thanks to Almighty God for the return of the good rains, as we rejoice that our fields are once again green and our countryside beautiful, let us determine to show forth our praise by opening our eyes to the vision splendour of the Kingdom of God, by striving to make a world fit to be the dwelling place of men and women made after the image of God.

We were very glad to have a visit from the Rev. Harding Priest, Western Field Secretary of the G.B.R.E., who addressed a meeting of the congregation, as well as a meeting of the Sunday School staff, and who also interviewed each Sunday School teacher individually. His help, advice and good will were much appreciated.

The W.A., after a busy six months, have ceased to meet for the summer. They have worked faithfully and diligently to help forward the cause of the Gospel. Many of them will soon be going for their summer holidays. We hope that they will have a restful and happy time away.

We are glad to hear of the good progress being made, after his recent operation, by Mr. Skeet, who for so long has been an earnest church man and worker.

ST. PAUL'S, PROVOST

THE REV. WM. T. ELKIN

After an absence of two months the parish notes from St. Paul's make their re-appearance in the columns of the Diocesan Messenger. We apologise to the members of the congregation for this neglect, and to the Editor of the Messenger for lack of co-operation.

By the time these notes appear in print, we shall have bid farewell to Mr. and Mrs. L. Young and family, who are leaving us to take up residence in Sedgewick. We shall miss them in Provost, and wish them every happiness in their new home.

The W.A. has been very active during the past two months. In May seven members attended the Deanery W.A. meeting at Sedgewick, and all report an interesting and happy meeting. On June 10th the members held a very successful Apron Sale and Afternoon Tea. At the regular meeting on June 20th the members presented Mrs. Young with a lovely gift of china, in appreciation of her many years of faithful service as a member of St. Paul's branch. To end the spring activities the members entertained the Hughenden branch and report a most pleasant afternoon.

On June 15th the young people had a visit from the Rev. A. Harding Priest, who spoke to them on "Program Planning." There was a splendid attendance at the meeting, despite the press of final "exams," and Rev. Priest gave us many useful suggestions for next season's activities.

Rain which has fallen so abundantly during recent weeks has been a source of great joy to the members of St. Paul's. We are in the drought area here, and are most thankful for the sorely needed moisture.

Services are now being held at Sulphur Springs and Stainsleigh, and this month should see the opening of two more points at Monitor and Sounding Lake.

ST. JOHN'S, SEDGEWICK

THE REV. J. R. BURROWS

It is with great pleasure we welcome Rev. and Mrs. Partridge to Sedgewick for the summer months. Mr. Partridge was vicar of this parish way back in the early days of 1912, and after marrying a local lady, daughter of Mrs. Clarence Tye, they went to the West Indies to work in that field of the church. We look forward to hearing of hearing of their work on Sunday the 25th.

The Trail Rangers are doing well under the capable supervision of Messrs. Gascoyne and Jenkins.

We are hoping to form a Church boys' league after the summer holidays. The Girl Guide packs are going strong in Sedgewick and Killam. Most of them attended the Royal Visit in Edmonton, and reported a very happy day. They helped to add color to the throngs on Whyte Avenue.

Owing to the heavy rains during the past month attendance at church has been smaller, many of the country people being unable to get in. Service at Green Valley and Goose Creek had to be cancelled owing to the bad roads. Prospects are good for a splendid crop this year, and a feeling of optimism prevails throughout the Parish.

On June 8th, a quiet wedding was solemnized in St. George's, Killam, when Laura Child, daughter of John Child, Killam, and Harold Cotten were united in marriage. The happy couple will make their home south of Killam.

The W.A.'s of Sedgewick and Killam have closed down for the summer months. The W.A. of Lougheed will continue their monthly meetings.

A very interesting talk on Madras and the Amsterdam Conferences was given in the Vicarage on Friday the 16th by Rev. Harding Priest. The meeting was opened with prayer by the Rev. J. Partridge.

ST. ANDREW'S, CAMROSE

THE REV. A. WALLIS

Wednesday, 21st June, our Strawberry Tea on Rectory lawn. The day was gloriously bright, and the setting beautiful. We are satisfied with results from the effort, and wish to thank all those who helped and those who gave, also Mrs. Caruthers for looking after the home cooking table.

A.Y.P.A.—Our last meeting for the season was a social evening at the home of Mrs. Colbert. It was very enjoyable, and the young people served refreshments.

W.A.—When the July "Messenger" is issued, some of the outward activities of the Church will have ceased for a while. Time and space are powerless against things of the spirit, so that really the work of the Church goes on all through the vacation time.

"As a man thinketh, so is he"—let us, then, think rightly. Let us think friendly thoughts of others: let us think hopefully of our work for the future: let us think lovingly of the sick, the aged, the lonely ones: of our friends. Send the thoughts up to God, for that is prayer, and come back refreshed and ready to work again.

"The love of Christ constraineth,
And we who trust His word
Who know and feel it's power
To gladder service stirred,
Shall neither faint nor falter . . ."

Someone has thought of this—"You can fuss at limitations," or you can "Mount up with wings as eagles"; it all depends on Whom your trust is stayed."

Our Prayer Partners, Canon and Mrs. Sheasby, ask your prayers. Someone near and dear to them is passing through a time of deep sorrow. God has called Home a loved one quite suddenly, and only He can give the strength to bear it. Will all who read this send a thought to our friends, please!

Burial—Mary Logan, died 13th June. Burial on the 15th June. "Peace, perfect peace."

The Rural Deanery of Vermilion

CLANDONALD MISSION

THE REV. R. S. FAULKS

The Sunday School is operating at Irwinville again this summer, sessions being held one Sunday in the morning, and church Sundays at 2.00 p.m. Then lantern slides are presented on Biblical subjects.

The W.A. met last time at the home of Mrs. Hodgson with quite a fair attendance. Business was conducted as usual after the prayers and Scripture reading. Then came an interesting presentation of the Study Book.

Vestrymen have been expecting to get busy with the painting of the new church, but have been glad to let it go while being put off with such a number of excellent rains.

At **Landonville** a recent parishioners' meeting decided to do their utmost to meet their apportionment and steps were taken to gather in the amount necessary to pay off the first two quarterly sums. Services are being well attended at this point, though that at lantern slides has fallen a bit, owing to muddy roads.

For this same reason the W.A. did not meet last time, but this did not prevent the ladies from arranging and putting on a splendid Strawberry Supper, which was quite a success, even if that evening did turn out to be damp and chilly. We hope to continue services at **Peat** so soon as drier road conditions permit, but have not been able to be regularly on schedule because of the long way over mud.

Clandonald's church of St. Mary's accounts were considerably boosted lately when Vestry and W.A. had a successful booth at the Sports Day. Very fortunate in the day we were, as it was an island of sunshine in many days of rain. The last W.A. meeting was held at the home of Mrs. Wilkinson and a grand turn out too. Mrs. Wilkinson is one of the original members of the local W.A. formerly known and still officially as the Wellsdale Branch of the W.A.

We recently had a visit from the Western Field Secretary of the G.B.R.E., Rev. Harding Priest, who was a welcome visitor and a great help with his fund of special knowledge.

All parishioners learn with interest of their former incumbents new parishes in the city of Edmonton. To Rev. and Mrs. Rickard they extend heartiest good wishes in their new fields of endeavor.

ST. SAVIOUR'S, VERMILION THE REV. CANON W. LEVERSEDGE

A.Y.P.A.

THE TIME—Friday, June 23rd, slightly behind official schedule due to the late arrival of bearers of whipped cream.

THE PLACE—Precipitation changed our plans from the parish hall situated in upper precincts of church to the cozy arm chairs of the rectory

The younger members of the parish had gathered to meet the Rev. A. Harding Priest. A tuneful blending of voices singing A.Y. songs to well known airs gave us a joyful start. Our attempts at fitting in words were somewhat similar to the struggle of the choir with the weekly psalms.

Mr. Priest spoke to the members on the individual work of various A.Y.P.A. young men and women throughout Canada. Another interesting topic

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CHURCH MESSENGER

dealt with the Youth Conference at Amsterdam, to be held in July, in which fifty members from Canada, representing the different denominations are taking part.

From the depths of Mr. Priest's suitcase we revelled in Youth Literature. An open discussion brought the shy members to the forefront.

FINALE—Coffee and a generous helping of strawberry shortcake topped with whipped cream.

W.A.

The Annual Strawberry Social was held at the Rectory on Friday, June 23rd, and in spite of cool showery weather the attendance was excellent, and the receipts satisfactory.

Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop	9807 106th St.
Rev. Canon S. F. Tackaberry, M.A., B.D.	11717 93 St.

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Canon T. E. Rowe, D.D.....	10523 99th Ave.
Rev. L. D. Batchelor.....	12208 103rd Ave.
Rev. C. B. Beck.....	10161 107th St.

Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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Christ Church

Rev. G. P. Gower.....	12110 102nd Ave.
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St. Faith's

Rev. Canon C. F. A. Clough.....	11520 94th St.
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St. Stephen's

Rev. J. C. Matthews.....	9537 109th Ave.
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St. Peter's

Rev. Canon S. F. Tackaberry.....	11138 127th St.
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St. Mary's

Rev. C. Storey.....	10744 111th St.
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St. Luke's and St. John's

Rev. W. H. Hatfield	9014 85th Ave.
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St. Mark's

Rev. C. Storey.....	10744 111th St.
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St. Paul's

Rev. G. Schultz.....	Jasper Place
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Good Shepherd

Capt. D. Sims.....	10973 126th St.
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Fort Saskatchewan

Rev. G. Schultz (Special License)	
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Rev. W. Edmonds	11146 91st Ave.
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Name

Address

RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean,	Vermilion.
Mr. F. Baker.....	Manville
.....	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
Rev. G. G. Austin	Vegreville.
Rev. R. S. Faulks	Clandonald.

RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis	Camrose.
Rev. W. M. Nainby, Rural Dean ..	Ponoka.
Rev. A. Elliott..	Leduc.
Rev. W. Elkin	Provost.
Rev. P. J. Disney	Hardisty.
Rev. J. R. Burrows.....	Sedgewick.
Rev. Geo. Mackey	Breton District

RURAL DEANERY OF PEMBINA:

Rev. Canon G. McComas.....	Jasper.
Rev. W. de V. A. Hunt, Rural Dean,	Mayerthorpe.
Rev. N. Burgomaster	Westlock.
Rev. C. E. F. Wolff	Barrhead.
Rev. T. J. Matthews	Edson.
Rev. Colin Cuttell.....	Wabamun.

RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean ..	Viking.
Rev. P. A. Rickard.....	Wainwright.
Rev. A. Love	Edgerton.
Rev. T. W. Teape.....	Tofield.

Superannuated

Rev. Canon W. G. White	11522 87th St.
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SISTERS OF ST. JOHN THE DIVINE

11714 92nd Street, Edmonton

Sister Isabel Sister Aquila Sister Lilies

LADY WORKERS

Miss L. Camp, Sunday School by Post	9906 104th St., Phone 24051
Miss G. G. Hampshire	Ashmont.
Miss A. Ayling	Drayton Valley.
Miss E. Higgs.....	Drayton Valley.
Miss O. Davies.....	Drayton Valley.
Miss C. Bee	Onoway.
Miss B. Onions.....	Onoway.